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THE

SEMI-CENTENNIAL CELEBRATION

OF THE

Park Street Church and Society;

HELD ON THE

LORD'S DAY, FEBRUARY 27, 1859.

WITH

THE FESTIVAL ON THE DAY FOLLOWING.

BOSTON:
PUBLISHED BY HENRY HOYT,
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1861.

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SEMI-CENTENNIAL COMMITTEE.

ON THE PART OF THE CHURCH.

REV. A. L. STONE,
NATHANIEL WILLIS,
EDWIN LAMSON,
TIMOTHY FARRAR,
SAMUEL NEAL,
EZRA FARNSWORTH,
W. T. EUSTIS,
JOSIAH BUMSTEAD,
LEMUEL SHATTUCK,
PETER HOBART, JR.
HENRY HOYT,
LUTHER DANA,
T. W. NICKERSON.

ON THE PART OF THE SOCIETY.

E. W. PIKE,
TISDALE DRAKE,
E. A. BIRCHARD,
WILLIAM T. GLIDDEN,
B. F. CAMPBELL.

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Introductory.

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INTRODUCTORY.

THE PARK STREET CHURCH was organized at the house of WILLIAM THURSTON, on "Beacon Hill," on the twenty-seventh day of February, A.D. 1809. Early in the winter of 1858, the church voted unanimously to hold, on the approaching fiftieth anniversary of its founding, its semi-centennial celebration. A large committee was at once appointed to make preparation for the suitable observance of the Jubilee, by whom circulars were sent out, through the mail and the press, to all surviving members of the church, past and present, inviting them to participate in the celebration. The hospitalities of the families of the Park Street people, resident in Boston, were tendered to all members of the church, from abroad, who should attend the services.

The Park Street Society was invited to unite with the church in the commemoration, and most cordially responded, appointing on their behalf, to act in con-

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currence with the committee of the church, a committee of their own, who rendered most valuable and efficient aid in devising and carrying out the arrangements for the occasion.

The anniversary falling upon the Sabbath, it was resolved that the three ex-pastors of the church still living be invited to deliver discourses through the day and the evening, — the Lord's Supper to be celebrated in connection with the sermon in the afternoon; — and that a Festival, with a collation, be held in some public hall, on the succeeding day, for social reunion and the exchange of such greetings and salutations as the occasion might inspire.

The pastors of sister churches in the city of Boston, and other distinguished gentlemen between whom and the church there had existed any special bonds of alliance, were invited to be present through such parts of the celebration as their engagements would permit them to honor. Aged members of the church, and those most familiar with its early history, were solicited to furnish their reminiscences of the past; and those who had been connected with the choir in former years were invited to be present and lend their voices in "the service of song."

It was also resolved that a sketch of the proceedings should be preserved in a Memorial Volume, for the use of the present members of the church, and of those who should come after them.

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The Rev. SILAS AIKEN, D.D., of Rutland, Vt., the Rev. JOEL LINSLEY, D.D., of Greenwich, Conn., and the Rev. EDWARD BEECHER, D.D., of Galesburg, Ill., the three survivors of all who had previously filled the pastoral office in the church, cheerfully consented to perform the parts assigned to them in the commemorative services; and on the Lord's day, February 27, A.D. 1859, pronounced the following Discourses in the Park Street Meeting-house, which was crowded to its utmost capacity with a deeply interested audience.

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Morning Discourse.

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MORNING DISCOURSE.

BY REV. SILAS AIKEN, D.D.

PASTOR FROM MARCH 22, 1837, TO JULY 12, 1848.

THE MISSION OF THE CHURCH.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH." — 1 *Timothy* iii. 15.

THE Scriptures attach great meaning to the church, — God's *ecclesia*, as the word itself denotes, — the called of God out from the world. The church holds a high place in God's moral administration. That institution which by man's wisdom and philosophy has been little accounted of, if not scorned and despised, is none other than God's chosen instrument for carrying into effect his purpose of redemption. The church, comprehending, of course, the ministry, — for ministry and church are, in the main design, one, — the church is of God's ordination. He laid the foundation, and planned the superstructure, appointed its sphere of agency, pledged his omnipotence for its security; and while the heavens declare his glory, and the firmament shows his handiwork,

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he designs to make known unto principalities and powers his manifold wisdom, by the church. Thus will he humble the pride of man. By an association, not of the wise and mighty and noble after the flesh, but mainly of the poor and base and despised of the world, he will show that the foolishness of God is wiser than men, and that the weakness of God is stronger than men, that no flesh may glory in his presence.

In name and form of organization, patriarchal, Jewish, or Christian, there is nothing essential. The form has been wisely adapted to the varying exigencies of the world, to the light enjoyed at different epochs, and to the specific work to be done at particular times. In its essential character, the church, however variously styled, is one and the same in all ages. It may be designated as "the kingdom of heaven," in distinction from the kingdoms of this world; or as "the house of God," built up of lively stones, embodying his spiritual children, the home of their social affection and blessedness; or as "the temple of the Holy Ghost," the seat of his regenerating and sanctifying influence; or as "the body of Christ," indicating the vital union of believers with their Lord, — he the head and they the members of the same body, one in spirit, in labor, in suffering, and in joint heirship to the eternal inheritance; or, again, as "the pillar and ground of the truth," denoting the high trust committed, of upholding the word and worship of God. But these are but different names of the one church of the living God, — the chosen generation, the holy nation, the peculiar people, who are to show forth the praises

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of Him who has called them out of darkness into his marvelous light.

That the youthful Timothy, now left in charge of the church of Ephesus, might feel the importance of his work, Paul, with the solicitude and affection of a father, addressed to him this epistle, filled with wise counsel in regard to the right performance of his ministry: These things I write, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. Whatever shade of meaning is to be attached to the figures here employed, the main idea is obvious. The terms "*pillar* and *ground* of the truth, explain and strengthen each other. *God has appointed the church to be the foundation and support of revealed truth.*

In illustrating this sentiment, I propose to inquire, what we are here to understand by "the church," and what is the office or mission of the church as "the pillar and ground of the truth."

I. What is here to be understood by "The Church?"

The word church, in its religious sense, is employed in the Scriptures with some variety of meaning. It is most frequently used in the New Testament to designate a community of Christians, who meet for religious worship and edification in a specified locality; denoting a single congregation or society of believers, — as the church of Ephesus, of

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Corinth, of Colosse, of Sardis, and of the Thessalonians. It is thus applied to the company of disciples dwelling and worshiping together in the same city.

The word is used to designate the faithful in particular households, — as the church in the house of Nymphas, and that in the house of Aquila and Priscilla, — though it is probable that these household churches embraced believers in the vicinity, who were accustomed to assemble with them for spiritual fellowship. In this sense, the church denotes any body of professed believers voluntarily associated for the worship of God and the observance of divine ordinances. The term is not employed to designate a sect, or the aggregate of Christian societies in a province or kingdom, as is done in our day. We read not of *the church* of Galatia, or that of Achaia, or Macedonia, but of the *churches*, each congregation of Christians constituting a separate church.

The term is also applied to the whole company of visible believers, — the universal church militant, — including all true churches of Christ throughout the world. In this sense, Christ is declared to be head over all things to the church; and against this church the gates of hell shall not prevail. The church universal, embracing all who receive and profess the faith and walk by the rules of the gospel, is God's organization for maintaining his word and worship in the world. In this sense, the word is evidently employed in the text; and its broader signification here, differs from its more restricted import only as the whole differs from a part. The main design of the church universal is also that of the particular or local church. Nor can imperfection

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or misjudgment in the outward form destroy the nature of the organization, or make God's purpose therein of no effect. The visible church is God's institution, though gathered according to man's fallible judgment. Tares may grow with the wheat. Yea, in particular cases, the door of the church may be left unguarded, and the unconverted find admission. Sound doctrine may be exchanged for heresy, and the leaven of wickedness may so taint the whole body that the house of God at length becomes a synagogue of Satan. Of this there are not wanting melancholy instances. But none the less is it God's will that his people organize into churches, for the upholding of his truth and worship. Organization is necessary for the edifying of the saints, and for efficient co-operation in saving the souls of men. The precise form or polity thereof, the Lord, as I apprehend, has not prescribed; and let us beware of contending about shadows. Form is something, but it is not the main thing; and that form is best which is most conducive to spiritual worship. It is in regenerate souls, and in the indwelling spirit of Christ, that the life and glory of the church consist. Where these are, be the form or name what it may, there is a true branch of God's church, the pillar and ground of the truth. And while the institutions of man shall wax old and vanish away, this church of God, built upon the foundation of the apostles and prophets, shall live, an everlasting kingdom, and throughout all ages be a standing proof of the divine power and faithfulness.

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II. What is the Office or Mission of the Church as "The Pillar and Ground of the Truth?"

This is our second inquiry. Here mark the intimate relation of the church to truth, — not scientific or philosophic truth, but to that revealed word of God, which enlightens, sanctifies, and saves the soul. The regenerate church is in living sympathy with the mind of God. It is a characteristic of the *ecclesia*, the called of God, that they receive, hold fast, and practically exhibit, the divine word. I observe, therefore,

1. *That the church is the appointed guardian of the truth.*

Paul declared it a signal advantage conferred on the Jews, that unto them were committed the oracles of God. And if the possession of a few inspired writings was a matter of such moment to the Jewish church, the possession of the entire volume of revelation must be a more sacred trust committed to the Christian. The preservation of the divine word in its purity is a vital matter. To whose keeping could it be safely intrusted? Would fallen angels prove reliable guardians of the truth? Would unconverted men be such an agency as divine wisdom would select for the purpose? Who but the regenerate church, the living witnesses to the power of the gospel, are fitted to discharge the trust? And since the divine word is the appointed means of salvation, and upon the knowledge and belief of that word depends the everlasting destiny of unborn generations, when, since the Lord's hand spread out these heavens, has he placed in man's keeping a more sacred deposit? God's revelation

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of his own character and law and purposes; of man's ruin by sin, and redemption by the blood of Christ; of the renewing and sanctifying grace of the Holy Spirit; of the doctrine of life and immortality; of the endless blessedness of the righteous, and the everlasting punishment of the wicked; and of the only way of salvation; — are these utterances of small concern?

Receiving the Bible as a divine revelation, we regard that book in a different light from all others. We make a fundamental distinction between the writers thereof and all other teachers. Here God speaks to mankind, and reveals the only authoritative rule of faith and duty. The Bible being the word of God, but one course remains; we are to hearken to its declarations as strictly and solemnly true, and receive every doctrine and precept as from the mouth of God, and bow to its decisions as the end of all debate. We are not here listening to the opinions of men, speaking as man's wisdom teacheth, but to the infallible oracles of God. And though uttered by men, they are as truly from God as if declared in our ears by an audible voice from heaven. We hearken to these teachings as we hearken to no other words. The men who spake by the Holy Spirit's inspiration, were merely the organs employed by God for the revelation of his truth. The message comes from God, clothed with divine authority, unerringly true, and infinitely important. We are not at liberty to alter, to modify, to add or take away a jot or tittle, but are to receive the whole in the filial spirit of faith and obedience.

Revelation is supernatural, and philosophy cannot explain

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it, as darkness cannot comprehend the light. Whatever God declares, is to be received in its proper import, whether it accords with our opinions or contradicts them. "Let God be true, but every man a liar," is here the true philosophy. And is it a small thing to be put in charge of such a trust? To say nothing of truth as the essential means of edifying the church, is it a trifling matter to be the appointed guardian of the divine word, on the faithful keeping of which depends the fulfilment of God's purpose of grace to a fallen world? To the church is this trust committed; and how well it has been discharged hitherto, you need not be told. Amidst revolutions and tumults, and persecutions unto death; upon the earth, distress of nations with perplexity, the sea and the waves roaring, and men's hearts failing them for fear; through dreary centuries of darkness, superstition, and apostasy, God's hidden ones have held fast the revealed word; and it is with adoring wonder and praise that we contemplate the fact, that to ourselves have been transmitted in their fulness and purity the identical oracles of God which were uttered by men of old, who spake as they were moved by the Holy Ghost.

But guardianship is not all, for —

2. *Upon the church it devolves to defend and vindicate the truth against the aspersions of enmity and unbelief.*

God calls his people to contend earnestly for the faith once delivered to the saints. No trait of unregenerate man is more marked and universal than the dislike of evangelical truth, and a desire to change it into a lie. Man naturally hates the light that condemns him, and hence his turns and

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shifts to get free from its annoyance. To the Jew the doctrine of the cross is a stumbling-block, to the Greek, foolishness; and while the former would overlay the doctrine with his traditions, the latter would substitute for it his philosophy. No other book was ever so rancorously assailed as the Bible. There have not been wanting those who pronounce it all a fable. Infidel philosophy, like an unclean spirit, has gathered its disciples to the battle, and in their endeavors to destroy the credit of God's revelation, no weapon of ribald jest or blasphemy has been left unemployed. Such were they, described by Jude: Filthy dreamers, speaking evil of things which they know not, — clouds without water, raging waves of the sea, foaming out their own shame; complainers, walking after their own lusts, their mouth speaking great swelling words, — sensual, having not the Spirit.

From assaults of this kind, however, the Bible has little to fear. A much more dangerous foe is that which, under the name of Christianity, seeks to undermine its foundation; at one time by discarding the idea of plenary inspiration, and again, by explaining away distinctive doctrines, and divesting the gospel of all that is vital and authoritative as a revelation from God, thus opening wide the floodgates of rationalism and infidelity. Reason is exalted above revelation, and presumes to decide what alone the Most High can consistently say. The holiness of God, and his anger against sin; the depravity and ruin of man, and his just desert of damnation; God manifest in the flesh, as an atoning Redeemer; regeneration, by the Holy Spirit; the essential

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distinction between saints and sinners; salvation by grace through faith alone, and that the gift of God; — these, it is claimed, are antiquated notions, unsupported by the Scriptures *rightly* interpreted, abhorrent to reason, and false. The plain facts of revelation must bend to such interpretations as the wisdom of man can accept, and the cross of Christ is made of none effect. Strange indeed, that after the experience of almost sixty centuries, testifying that human reason and philosophy are blind, and that the world by wisdom knows not God, reason should now pretend to supernatural discernment, arraign the doctrines of Christ at her bar, and reject everything peculiar in them as unworthy of God. But so it is. Man's wisdom exalts itself against the truth of God, and scorns the Christ of revelation. Human pride and self-sufficiency ignore the plain testimony of the Bible, and mark out a broad and easy way for the prayerless and unholy into the kingdom of heaven.

Moreover, under the pretended sanction of revelation, come various covert assaults from new discoveries and improvements in religion, generally old heresies revived under new names and combinations, perverting the truth with pious glosses, or claiming to know the mysteries of God by methods which entirely supersede the written word, or substituting philanthropy for regeneration, and gain for godliness, denying the Holy Ghost, and by nameless inventions beguiling unstable souls to their ruin. These are the fan in the Master's hand, for the purging of his floor, that they who are approved may be manifest. Indeed, what

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scheme of folly can be in such glaring opposition to both the letter and spirit of the Bible as to fail of adherents among those who love not the truth? Nor in this does any strange thing happen. So it was in the apostolic age. One declared the resurrection already past. Another pronounced the resurrection of the dead an absurdity, saying, With what bodies do they come? And many denied the Lord that bought them, and turned the grace of God into lasciviousness.

Now by whom are these open and covert assaults upon the word of God to be repelled? Will the unregenerate, whose hearts and lives are in antagonism to the truth, and whose souls are yearning for deliverance from its stern demands, enlist in such a work? Did the thought ever enter a sane mind, that the maintenance of law and order may be safely left to those whose desires and interests are on the side of transgression? Was it ever known that a prisoner at the bar wittingly brought forward evidence that convicted him? Or must the work of vindicating the word and ways of God be assigned to those who have felt the power and preciousness of the gospel, and to whose souls the truth has proved spirit and life? To the blood-bought and regenerate church, God has committed this trust. It is the friends of God who must rally round his standard, and hold fast the form of doctrine delivered to them. They are his witnesses in an unbelieving world; and, by pureness, by knowledge, by the Holy Ghost, by godly sincerity, by unyielding faith, by exhibiting the transforming power of the gospel upon their own hearts, and by an outspoken testi-

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mony, they are everywhere and at all times to hold forth the word of life, commending the truth to every man's conscience in the sight of God.

Hence, in addition to guardianship and defence, a third point involved in the church's mission is —

3. *The propagation of the truth.*

This is a work of transcendent grandeur. It is the bringing of this revolted world into subjection to Jesus Christ. The truth may be essential to the growth of holiness in believers, and their preparation for heaven. Within the church, the efficacy of truth is to be manifested in mutual fellowship, watchfulness, and aid. Its ministrations were appointed for the edifying of the body of Christ. This feature of God's design is not to be overlooked. But the gospel was committed to the church in trust for a perishing world. "Go teach all nations," is her Lord's injunction. "Freely ye have received, freely give." And is there not something beautiful and fitting in God's plan of making pardoned sinners the means of extending salvation to others? No sooner is one born of the Spirit, than the word of God is in his heart, as a burning fire shut up in his bones, and he is weary with forbearing and he cannot stay. His soul burns to make others partakers of his joy. God has ordained the blood-bought church to be the propagator of his word; and in this his people are coworkers with him in accomplishing his purpose of grace. Would you know the importance of this work? See it in the mission and sacrifice of the Son of God. He who alone bears the name of God our Saviour, judged the salvation of man to be an

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adequate reward for the humiliation of the manger, the strong crying and tears of a suffering life, and the ignominy of a malefactor's death. For the joy that was set before him, Jesus endured the cross, despising the shame. The greatness of the object gave dignity to his condescension, honor to his poverty, splendor to his obscurity, beauty to his life, and glory to his death. To Christ, the salvation of the lost was all in all, from the manger to the cross. His heart and life were full of it. His doctrine, and miracles, and prayers, and tears, all had relation to it. Of such moment was redemption in his view, that he gave his life a ransom. Was that a false estimate? Was the union of divinity with humanity for the sufferings of death a thing uncalled for? Did the Son of God overestimate the value of the human soul? How sacred the trust committed by Christ to his church. "Ye are the light of the world." "Ye are the salt of the earth." "To you, my disciples, have I given the revealed word, the ministry, the institutions and ordinances of the gospel, and the Holy Spirit of promise. Go make my gospel known to every creature." The enemies of Christ will not do this work. God will not send angels to do it. He has expressly assigned it to his regenerate people, the church. To them is it given to set forth and hold up the word of life. By a holy example, by personal activity and zeal for God, by self-denial and sacrifices, by importunate prayer, by the armor of righteousness on the right hand and on the left, they are called of God to diffuse far and wide the knowledge of salvation. Theirs is an honor which angels well might covet; to be Christ's messengers of mercy to the guilty, to show the way of life to the per-

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ishing, to wipe away the mourner's tears, to hold up the lamp of life in the regions of darkness, and press forward in the work of the Lord, until the earth is emancipated from the thraldom of sin and Satan, and brought into the liberty of the sons of God. Feeble as may be the instrument, it is of God's appointment; and its feebleness will the better illustrate the riches of his grace. This work will reach a glorious consummation. While Paul plants, and Apollos waters, and the people of God bring their peace-offerings of thanksgiving, consecrating themselves, their substance, their sons and daughters to the Lord, lifting up holy hands without wrath and doubting, God will not fail to give the increase. From the church shall again be sounded out the word of the Lord, and in every place their faith to Godward shall be spread abroad.

We may despise our birthright, and fail in duty. The local church may fail; but help shall arise from another quarter. This world shall be evangelized. The mouth of the Lord hath spoken it. And when by the faith, the zeal, the united labors and prayers of the church, holding up and setting forth the truth, idolatry has been abolished, the man of sin dethroned, infidelity and falsehood put to shame, and every kindred and people under heaven are doing homage at the cross of Christ, — then will it be seen and known of all men, that the church is "the pillar and ground of the truth."

From the foregoing view we learn in what consists the true prosperity of the church, whether of the church universal or the local church, — for both exist for the same end.

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It is in fulfilling God's design, in preserving, defending, and diffusing his truth. Here alone is found the standard of the church's life. There is great misjudgment on this point. Tests appropriate to worldly enterprises are often applied to the church, and lead to fatal mistakes. The secular business, or moneyed corporation, which secures patronage, and where capital brings in large gain, is pronounced a success. But the kingdom of Christ is not of this world, and its prosperity is to be measured by no such rule.

The true life and strength of the church do not consist in numbers. The one hundred and twenty disciples who met daily in the upper room at Jerusalem, after Christ's ascension, were a thousand-fold more efficient for good than the millions who composed the Jewish church of that day. Provided the membership be of real Christians, full of faith and of the Holy Ghost, numbers give strength, and are to be desired. But if, to secure numbers, the door of admission is thrown open, and unconverted persons, without discrimination, are received, and by and by come to constitute a leading element, then comes paralysis; a heart leprosy infects the whole body, and what was ordained to be the exponent of truth, becomes a household of heresy and deceit. Without a living, pervading piety, great numbers bring great weakness. The true end of the church is not answered by wealth and learning and worldly influence in its members. These things, consecrated to the glory of Christ, become means of good. But riches and honors, with their usual concomitants, are rarely associated with active piety. Their tendency is to worldliness, to the pride of caste, to the pam-

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pering of those lusts which war against the soul. Coveted as they may be, they are dead weights to spiritual growth.

Nor is the end of the church answered by union among its members, unless such union is based on truth and holiness. There may be union in error and sin. The tenants of the graveyard do not quarrel. Strifes and divisions are evils, nowhere more so than in the church; but not the greatest evils. When Luther posted his theses on the church door of Wittemberg, he inaugurated division in the church that then was, and God be praised for it. Strife in the church may be nothing else than the struggle of truth against error. It may be the effort of life to throw off a superincumbent mass of death, and thus be a harbinger of good.

Nor is the end of the church answered by outward forms, and costly houses for worship, and imposing decorations, or by captivating music, or by learned and eloquent preaching. All these, strictly subordinated to the purpose of truth and spiritual worship, are well enough; but they enter not into the essence of the church's life. When did the faithful better fulfil their Lord's design, and achieve greater victories, than when, hunted as wild beasts, they met in dens and caves, and filled the night watches with songs of praise to Christ as to God? Amid imposing forms and gorgeous rites, and all the appliances of art and taste, the Searcher of hearts may see nothing but empty show, and hear nothing but the sounding brass and the tinkling cymbal. No; the true life and prosperity of any and every church is found in answering the end for which it was instituted; in main-

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taining the doctrine of the cross for its own edification, and in setting forth and holding up the truth for the salvation of the world. Fidelity to God's design, is the essential condition of the church's preservation and success. God's promise of perpetuity is not to be restricted to the church universal. When has he abandoned to extinction the local church that was faithful to its mission as the pillar and ground of the truth? When did the Good Shepherd desert the feeblest portion of his flock, who were holding fast his truth, and walking in his statutes, and fulfilling their true mission? Who does not know that it is only when a local church has departed from the faith and practice of his word, and failed to answer its design, that God abandons it to spiritual blight and ultimate extinction?

But I must hasten to a conclusion.

Beloved brethren and friends of this religious society, to you the present occasion, marking the fiftieth anniversary of the Park Street Church, is one of no ordinary interest. In that interest I claim to share. If the labors of more than eleven years in this pastorate; if sharing your prosperity and adversity, your joys and sorrows, during that time, has any meaning, then I have an interest in this day. Upon the religious history of the period which called for the formation of this church, I do not propose to dwell. It is sufficient to say that after a season of studied reserve and painful hesitation, there had been avowed a fundamental departure from the faith of the New England fathers. The ancient foundations were fast yielding; all the Congrega-

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tional churches of Boston, save the Old South, were involved in the defection, and Unitarianism was making inroads throughout the surrounding country.

In this state of things, a few individuals, after prayerful deliberation, felt moved to stand forth in the breach, and hold up the standard of evangelical doctrine, then reproached and ridiculed, and, by God's help, stay the flood of rationalism which was desolating the Lord's heritage.

The twenty-seventh of February, 1809, was a day fraught with great issues, when that little band of twenty-six brethren and sisters, in that private apartment, entered into covenant with God and each other, to reaffirm and uphold the doctrines of the cross, and thus rekindle the flame of experimental piety then ready to expire. To this end they at once set about the erection of this spacious temple, at great personal sacrifice, and dedicated it, in the following January, to the worship of the Triune Jehovah. And the history of fifty years, with their results in this community, shows that that consecration of hearts and of worldly substance to the glory of Christ, was approved of heaven.

Few of those who were first and foremost in this great work remain to see this day. There was a man who took the first pastoral charge of the infant church, at whose mouth the trumpet gave no uncertain sound; a man endowed with gifts and graces which eminently qualified him for the service then to be done. As a son of thunder, and in strains sweet as angels use, he vindicated and commended the doctrines of the cross. The opinion has been expressed, and I know of no reason for questioning its correctness, that amid great

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services, in many important spheres of labor, Dr. GRIFFIN here did the great work of his life. Under trials which few at this day can appreciate, he here wrought mightily for God and truth. And it is said that not a few who came into this house to scoff, remained to pray. The sword of the Spirit in his hand was without a scabbard. His brief labors of less than four years produced a marked effect. The tide began to turn, and many were beginning to ask for the good old way.

And there was his successor, an able and good minister of Jesus Christ, a workman that needed not to be ashamed. Frank, generous, discriminating, lucid in the exhibition of truth, and pungent in the application of it, his ministry of eight and a half years was fraught with rich blessings to the church and society. GRIFFIN and DWIGHT, who watched over and guided the infancy of this church are not here to-day. They have rested from their labors. To not a few in this community, now pillars in this sisterhood of churches, these names are still fresh and fragrant. Others who have shared in the labors of this pastorate are here with us, and will speak for themselves.

Then, as to the original members and those who early joined them and shared their burdens and trials, many have fallen asleep. With not a few of them I have taken sweet counsel. I felt the warmth of their loving hearts. I witnessed their labors of faith and love. Dark and sorrowful were the days when devout men carried them to their burial. HOMES, and HOMER, and ODIORNE, and HUBBARD, and others no less justly held in honor, are not here

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to-day. And were Paul present, he would not forget to name, as his manner was, the pious women, who labored much in the Lord, — the Phœbes, the Lydias, and Marys, who were fellow-helpers to the truth.

And, of the early membership, there are also living ones, still witnessing a good confession, of whom I may not speak. Spared to see this anniversary, with what emotions do they recall the scenes of bygone years! Let the memory of the founders, and their early associates, living and dead, who, in that day of rebuke, here raised a standard for Christ, and stood by it in peril and reproach, be fondly cherished by those who have entered into their labors.

May this church, expressly established to uphold evangelical faith and practice, and diffuse the knowledge of salvation at home and abroad, remain firm on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. May it fulfil its high trust, and stand forth in all future generations, "the pillar and ground of the truth."

This fraternal gathering of those who are, and of those who have been, members of the Park Street Church, with the surviving ex-pastors, to unite in a tribute of acknowledgment and praise to God on this occasion, how well is it fitted to admonish us of that greater gathering, when all the redeemed, from every nation and kindred and tongue, shall come together on Mount Zion above, with songs and everlasting joy upon their heads. The Lord grant that we all may find mercy of the Lord in that day.

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Afternoon Discourse.

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AFTERNOON DISCOURSE.

PREPARATORY TO THE SACRAMENT OF THE SUPPER.

BY REV. JOEL H. LINSLEY, D.D.

PASTOR FROM DECEMBER 5, 1832, TO SEPTEMBER 28, 1835.

CHRISTIAN OBLIGATIONS ENFORCED BY REDEEMING LOVE.

SO transient, in the mysterious orderings of Providence, was my connection with you as your pastor, that I had but slight claims to a part in these commemorative exercises. And yet I could not, under the kind invitation extended to me, deny myself the pleasure of meeting and greeting this beloved church, on an occasion like the present, — a church dear to many, even strangers in far-off lands, by reason of its well-known origin, character, and history, its love for the truth, its hospitality to the saints, its connection with missionary movements, and its liberal patronage of every good cause; — how much more dear to me, who, in years gone by, alike in health and loss of health, shared so largely in its sympathy, for-

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bearance, and generous kindness. The speaker will ever recur to his pastorate here, — brief and imperfect, yet not altogether fruitless, — as to a bright spot in a life which, like many others in this world of change, has had its dark shadows, as well as its cheering sunlight.

But I must not forget that the nature of the service assigned me forbids anything beyond the most limited indulgence of personal feelings. While, therefore, there are numbers of the membership of this church, now gone home to glory, whose memory will ever be fragrant here, and whose virtues I would gladly help to embalm, yet I bear in mind that I should chiefly move you to honor that Saviour whom they so ardently loved, considering that the grace which shone in them was his gift, and that humility was their brightest ornament.

You will find my text in 2 Cor. v. 13–15.

"For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

Paul's preaching at Corinth, as he testifies, was with "much fear and trembling," and therefore, perhaps, with all the more prayer, and certainly with great success. He gathered among that gay, pleasure-loving, and corrupt people, a strong church. It was a church very dear to him; but it was one also which occasioned him much anxiety and sorrow of heart. There arose in it false teach-

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ers, who strove to depreciate his character and weaken his influence. Among other things they accused him of self-glorying, and also with being carried away with an over-wrought zeal. In the chapter before us, we have a virtual reply to these charges. It develops the feelings which animated and the principles which controled the apostle's ministry. He acted in view of things unseen and eternal, and by that standard he must be judged. His apprehension of the terrors and glories of the eternal world, made him careless of the reproaches of men, and anxious chiefly to please him to whose judgment bar he saw himself hastening. Having felt in his own soul the "terrors of the Lord," he labored in view and by means of them "to persuade men." Acting under the responsibilities of such a ministry, so related both to time and eternity, to the glory of God and the well-being of immortal souls, he and his associates might indeed seem beside themselves; but whether they were so judged by some, or whether, by others, they were accounted sober and right-minded, it was their love for Christ that furnished the key to their conduct. "Because we thus judge, that if one died for all, then were all dead. And that he died for all, that they who live should not henceforth live unto themselves." Observe here —

That Paul assumes as a well-known truth, that Christ died for all. From this he infers another, even more vital, in the gospel system, to wit, that all were dead, that the race were hopelessly lost under the power of sin. And since these things were so, he draws the conclusion that those who live, those who through the sacrifice of Christ

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and the power of his Spirit are raised from the death of sin to the life of holiness, should not live as before, unto themselves, but unto him who died for them and rose again.

Now, I do not propose an elaborate discussion of any one of these great truths. The occasion forbids this. As to their *proof*, the text is so explicit that I see not how any thing can be added to its clearness and force. And, moreover, though fundamental truths must every where be discussed and established in men's convictions, yet I should hope that *here*, if any where in the world, a labored argument for essential Christian doctrine might be dispensed with. For I run my eye back along the line of successive generations, for at least fifty years, and what do I see? A little company of believers, perhaps some twenty or twenty-five, banding together under a solemn covenant to sustain and diffuse the very doctrines alluded to. Few in numbers, and feeble in resources, they are strong only in the belief of the truth, and in the purpose to maintain it; and above all, in their unwavering confidence in him who "died for them, and rose again." Few and feeble as they are, and struggling with all the difficulties of a pioneer enterprise, yet they draw off from the mother church, and single-handed, on this beautiful elevation, on this consecrated hill of Zion, they plant their standard and unfurl their banner. And, blessed be God, from that hour to the present has the *true gospel* been proclaimed from successive pulpits to growing members. These pulpits, as they have from time to time been built, have been consecrated to Jehovah Jesus, the God of the Pilgrims, — the Father, the

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Son, the Holy Spirit, — and they have resounded with these great doctrines of a standing or of a falling Christianity, — the moral ruin of man, — the redeeming grace of God, our incarnate Saviour, — and that new birth, that new life of love, which is by his Word and Spirit and their affiliated truths.

In the strength of these doctrines of grace, *this* church has moved steadily forward amid all changes through its successive ministries, until, by the divine blessing, it has gained its present strong position. This people, then, must forget their origin and their entire annals as a religious association, before they can repudiate fundamental truth, and become careless of its defence and its diffusion.

But while I propose no *formal* attempt to establish the doctrines of the text, yet so far as they enter into Paul's argument for *unselfish* and holy zeal for God, they ought also to find a place in mine.

"If one died for all," reasons the apostle, "then were all dead." If God so loved the world as to give his Son a sacrifice for its redemption, then, since in his benevolent plans there can be no waste of happiness, no uncalled-for suffering, therefore the world must have lain under the power and condemnation of spiritual death. All were dead and doomed. This is a first truth in the gospel scheme. But it is one concerning which mere speculation is pre-eminently fruitless. It is a truth to be *felt*. The conviction of it must penetrate the depths of your soul. It is to our purpose, therefore, to ponder the apostle's words, — "then were all dead."

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What is it to be dead, in the sense of the text? To live wholly to and for *self*, in opposition to living for God. It is, to use Paul's language, to "walk after the flesh, and to fulfil the desires of the flesh and the mind." In his epistle to the Romans, and also in that to the Ephesians, he recurs again and again to this truth, and does it, as in the passage before us, with a view at once to magnify the condescension and grace of Christ, and enforce the infinite obligations of his redeemed people. He would have every believer *now*, as hereafter in glory, turn from that height of privilege to which grace has exalted him, and look down into "the hole of the pit whence he was digged." He tells the Ephesian disciples that it demanded the same power of God to raise them from the death of sin, by which he wrought when he raised up Christ from the grave. "And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Among whom, not you only, but I with you, — "we all walked in the lusts of the flesh, and were by nature children of wrath, even as others." Wherefore, — he would say, — forget not the wormwood and the gall of this your miserable state, when ye were "aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world." And again, in the same chapter, he adds: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

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Now, my brethren, it seems to me worthy of special notice, how this guilty condition of unregenerate man affected the apostle's mind, and how he prefaces every appeal to Christians, as blood-bought souls, with a deeply shaded picture of that moral ruin in which they had shared. But why, O Paul, art thou so much in earnest to live wholly for God thy Saviour? Ah, he replies, how can I live otherwise? I cannot forget how dead I was in sin, how "mad upon my idols," and how low my blessed Lord had to go down into the pit to bring up and save my guilty soul.

Would to God, oh sinful man, I could suitably impress thee with a sense of this overwhelming truth, that in thine unconverted state thou art under the power of death; alive indeed to the world, but dead to God, dead to hope and to heaven. Thou hast all the attributes of a moral being, and of moral responsibility, but sold under sin; the balance of thy soul is utterly lost, and with disordered action and fearful energy thou art rushing down to hell. Once, I did not fully understand why Paul, in addressing Christians, should insist so much upon the particular view of truth here adverted to. A clearer insight into the Christian life resolved the mystery. A deep experience of the power and condemnation of sin, — a thorough *law work*, as the old writers call it, — has much to do with a lively Christian hope, and with stability and consistency of Christian character; and this deep work does not always precede conversion.

Is there, then, any help for man, in his lapsed and low estate? Yes, blessed be God, in heaven there is both pity

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and power. "Out of Zion there comes a Deliverer, to turn away ungodliness from Jacob." His name is Jesus, for "He shall save his people from their sins." He saves by giving his life a ransom for them, the just for the unjust. He dies for all, that they who live should not henceforth live unto themselves. Here, then, Paul's great argument for renouncing the world *culminates.* It was a view of Christ crucified for sinners, that first broke his heart, and that afterwards never ceased to melt and move it. My brother, are you sure that the same views ever broke your heart? Do you remember and ponder as you ought, the love of a suffering Saviour, either as a preparation for the Holy Communion, or as an incentive to holy labors? Such meditations, particularly on the closing scenes of our Redeemer's life, should live in the perpetual imagination of the believer's heart, for it is only as they do so that he can be a living Christian.

Let us now glance at several considerations suited to magnify the love of Christ for us, and, of course, to add intensity to our love for Him; and —

1. *This love is munificent.* It is so alike in the extent of its range and the richness of its provisions. Paul was deeply impressed by this feature, and stretches every energy of language to set it forth. He speaks of God as "rich in mercy," of his superabounding love, of the riches of his grace in Christ Jesus. Many think of the atonement as made only for this or that individual or class of individuals, — the elect subjects of its grace. But this is confounding

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the provision with its application. Certain passages, standing by themselves, might bear the construction claimed; but the general current of the New Testament is manifestly in harmony with the plain language of the text. "God so loved the world" that he gave his only begotten Son. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

We rejoice in this view of atoning love. It invests it with sublimity, with godlike greatness. It makes redemption to correspond with the grandeur of Jehovah's other works. The natural sun does not shine for this or that individual or community, but for the race. And so it is with the Sun of Righteousness. "I am the light of the world." Look at God's fullness of provision in the natural world, — air, light, the dews and rain of heaven. They are made for all, and free for all, though many abuse them, and the good, the elect only, make them in the highest sense personal blessings. Just so with the provisions of grace in Jesus Christ. They are not only made for the world, but are sincerely tendered to the world, — to every creature. Let the atoning love of Christ then stand before men and angels, in all its infinite sufficiency for dying men.

> "Deep as our helpless miseries are,
> And boundless as our sins."

This view is practical. It enlarges and quickens our sympathies for a fallen world, — for men of every clime, and color, and caste. Since Christ died for the race, we would live for the race. We can not rest till "one song

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employs all nations." To my own mind, the most affecting stanzas that WATTS ever wrote for the communion table begins —

"Pity the nations, O our God!"

Again. 2. Christ's atoning love was not only large, but *free and cheerful.* This greatly magnifies a self-sacrificing affection. No constraint was laid upon the Eternal Word to undertake the work of our redemption. It was on his part a perfectly voluntary movement. "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God." We have Paul's authority for putting these words into the mouth of our divine Redeemer. And he himself says, — "I am the Good Shepherd. I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself." And mark what follows, "Therefore my Father loveth me, because I lay down my life that I may take it again." It is certainly intimated here that the cheerfulness with which the second person in the Trinity entered on the enterprise of putting away sin by the sacrifice of himself, enhanced the value of that sacrifice in the eyes of the Father. Should it not, then, render it doubly precious to us, and, as a constraining influence, doubly powerful?

3. Christ's atoning love was not only abounding and free, but, — how shall I describe it? — it was *heroic, persevering, triumphant love.* "Many waters could not quench it." "Having loved his own, he loved them to the end." How can this feature of the Saviour's love be adequately

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displayed? There is in the universe no parallel for it, — nothing in human or angelic love with which it can be compared. You cannot imagine a case in which any creature, even the loftiest, should give himself to suffer for the lowest, that would approach to a parallel. The sacrifice of a creature for a creature, though rare, we can understand. Magnify it as you may, it is still a finite transaction, and has soundings which a finite line can reach. But, oh, the love of God for sinful man! — "such manner of love," as John speaks, — so large, so free, so persistent! Some, possibly, may have carried love so far as to die for *friends;* but "God commendeth his love toward us, in that while we were yet sinners," — enemies to his being, and rebels against his throne, — "Christ died for the ungodly." He knew well what glory and bliss he must leave behind, and how low he must stoop. He foresaw our pride, ingratitude, and base insensibility to the greatness of his sacrifice. As our surety, Christ knew that he must bear the wrath of God, the scorn of men, and the rage of devils. He must live in daily contact with sin. He must submit to taunt and mockery from the creatures he had made and even then upheld, to the buffetings, the cruel smitings of the soldiers, and the ignominy and anguish of the crucifixion. Mark the merciless monsters that gather around the innocent victim. See how they drive the ragged nails through those hands that had never been raised but to bless, and through those feet that had never moved but on errands of love. And then consider that over and above all that we can see and hear of the dreadful reality, there remains a mystery

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of suffering which we can not penetrate, a lower deep which we can not fathom. We see the Father avert his face, at the moment that agony thrills every nerve, and the life-blood ebbs away drop by drop through every pore. This is the last ingredient of bitterness that is thrown into the cup, and the meek sufferer cries out, "My God! my God! why hast thou forsaken me!" And now, though man is mute, and heaven seems to withhold its sympathy, yet nature is moved. The sun is darkened, the rocks are rent, the graves give up their dead.

> "Oh, for this love let rocks and hills
> Their lasting silence break;
> And all harmonious human tongues
> The Saviour's praises speak."

O Christian, I counsel thee to retire often from the world, and go stand over against the cross, or with the loving Mary look into the sepulcher. See where the "Lord of glory loved and died," and hear him say as you look, "Was there ever sorrow like unto my sorrow?" Let us behold and meditate, until, with all saints, we comprehend what is the height and depth, the length and breadth, of that love which passeth knowledge.

I now add the fourth attribute of redeeming love, — its *disinterestedness.*

The other attributes which I have named might possibly characterize a love that had in it some alloy of selfishness. And ah, my brethren, what drawbacks of this sort all human philanthropy is subject to, we too well know. Every sincere

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Christian has indeed some true love to God and his neighbor, — for nothing short of this constitutes him a Christian, — but how inconstant and unreliable! In our good deeds what a mixture of motives often *consciously* appears, and in other cases, how *self* creeps in *unconsciously*. It was a striking remark of one of the most liberal givers that I have ever known, that it seemed to him there was scarcely an act of beneficence he had ever done in which he could not, on a searching review, discern some taint of selfishness. Doubtless this judgment was too severe; but this we may safely say, that whoever holds up his sacrifices for Christ to the light of Christ's great sacrifice for him, will be the most ready to fall down in the dust before God, and pray that atoning blood may purify his holiest duties, and "purge his conscience from dead works, to serve the living God." But oh, the love of a redeeming Saviour! that was wholly unselfish, — as pure as it was large and free. What was there in poor fallen man to engage the notice of God? He could not, even if recovered from ruin, be profitable to him. God could, indeed, through Christ, and only through him, accept his imperfect services; but not because he needed at his hand any thing. It is God's delight to give, — to bless out of his boundless store, — but how can infinite fullness need or receive from finite measures? God saw man lying in all the ruin of his rebellion, and the compassion, the mere good will of his loving heart, moved the enterprise of his redemption. And the grace that drew the plan was conspicuous at every step in its execution. Look at the Saviour's life. What an impersonation of pure, self-sacrific-

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ing love! Mark his own words. "The Son of Man came not to be ministered unto, but to minister." Truly, blessed Saviour, thou didst not, as many who call themselves by thy name, live to amass and enjoy, but to dispense and to bless. Thou didst empty thyself of heavenly glory and bliss, that thou mightest "fill us with all the fullness of God." Thou wast in our sin-ruined and suffering world, an angel of mercy, wearing out thy frail body, in which thou didst humble thyself to dwell, in labors of love, — instructing the ignorant, reclaiming the wandering, composing the distracted, healing the sick, and raising the dead.

Thus, my beloved brethren, I have placed before you a miniature representation of your Saviour and his sacrifice for sin, — that sacrifice, a view of which was with the great apostle an ever-living incentive to holiness, — always present to his mind to humble and quicken him, to mortify self and sin, and constrain him to consecrate his entire being to the glory of him who "died for him and rose again." And why should it be a feebler power in your soul or in mine? We have before us the same great facts, — the eternal Word turning away from all the glory and blessedness he had "with the Father before the world was," the unselfishness of his sacrifice, its infinite fullness and freeness, its deep humiliations and sorrows, the greatness of that salvation which, by mysterious agonies, he brought out; — and, while your heart melts, pass a step further, and consider that discriminating love which has made you, as you hope, a partner of this salvation, — which has "called you out of

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darkness into God's marvelous light," — saying, "Awake, thou that sleepest, and arise from the dead." Oh yes, Christian, it was that Almighty Spirit that raiseth up and quickeneth whom he will, that raised you from the death of sin and the grave of your lusts to the life of God, — that made you a partaker of the divine nature, and gave you to "sit in heavenly places in Christ Jesus." And ever since, this love has followed you, — has kept your feet from falling, and your soul from death. You owe it to this same grace of Jesus Christ, that instead of standing aloof as a heartless looker-on, or sitting in the seat of the scornful, you are here to-day in the comfort of "a reasonable and holy hope" in Jesus; that his "banner over you is love;" and that you hear his gracious voice, saying, "Eat, O friend! drink, yea, drink abundantly, O beloved!" Can you in the review help breaking forth, "My Lord and my God," I acknowledge thy perfect and infinite claims to all that I have, and all that I am?

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

The Christian, then, being no more his own, can no more live or die to himself. This was Paul's doctrine, and this was alike his manner of living and of dying. Do you, my brother, order your life on such principles? Do you "keep your heart in the love" of him who died for you, and now lives and reigns for you? If the Saviour has occasion to

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say, "I remember the kindness of thy youth, the love of thine espousals," when every faculty and possession was holiness to the Lord, does he find the same order of affection still? Search and see, for that dying love can not brook a cold return, the very institution of the feast we celebrate to-day bears witness. "Do this in remembrance of me."

In conclusion, I must add that while engaged in throwing together these thoughts, I have not been without much sorrow and heaviness of heart. I have compared Paul's Christian life with my own; I have extended this comparison to the ministry and to the church at large, and after every allowance of charity, I find cause for personal and general humiliation. It is meet that the great apostle of the Gentiles should talk of the constraint of a Saviour's love, for his life of toil and sacrifice for Christ and the gospel's sake vindicates his profession; and the churches he planted imbibed his spirit. "To believe, to love, and to suffer," — this, it has been said, was primitive Christianity. "The faith once delivered to the saints," says the venerated LYMAN BEECHER, "produced a piety of great solemnity and power, — a love for Christ so ardent, an avowal of his death so undaunted, and an enterprise so effective, that it moved on from conquering to conquer, through honor and dishonor, through fire and blood."

But after all God's goodness, after all the light of providence since enjoyed, and all the illuminations of the Spirit, where are we as Christian churches and Christian professors? Can we truly say that we "*live not unto ourselves?*"

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Paul plead his love for a dying Redeemer as a reason for a missionary zeal so ardent that it was accounted madness. Was his love then in fact excessive, and his zeal insane? If not, what shall we say of the present standard of effort and sacrifice for the same glorious cause? We have revivals and conversions, and I can not regard them as spurious. Our churches are made strong in numbers and resources; but is the church, as at first, distinctively a united, holy, and truly missionary church, — moved by the constraint of dying love, and living for the salvation of the world? It should be so. This is the spirit of the living Christian and of the true church. That most able and excellent man and minister of Christ, the late Pres. OLIN, of the Methodist connection, says truly, in one of his eloquent appeals to his own denomination in behalf of missions, "Every Christian is born into the kingdom of God a missionary and a propagandist, — not only a lover of the truth, but a herald of truth." It is even so: like the converted woman of Samaria, he desires and seeks, and is ready to believe that he can accomplish the conversion of all his impenitent neighbors. Why do we so often see this first love and zeal of the young convert soon wax cold. I fear we must refer it to the unspiritual and worldly state of the church. His ardor does not avail to raise the temperature of her zeal, but she, alas! reduces his to the low dead level of her own. Thus, a cold, barren religion is propagated and perpetuated, and the salvation of a perishing world is indefinitely postponed.

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I must not say more; but with such a subject, and on such an occasion, how could I say less? An angel's tongue can not tell how much you and I need, and the world needs, a more Christlike spirit, and a more apostolic zeal. Oh, my brethren, when we look at the opening fields for Christian effort, and the perishing multitudes that go to form the harvest, must we not say with one voice, "if there ever was a time when the church of Christ should fall down on her face before the throne, and plead for a new and holier order of Christians and of Christian ministers, men full of faith and the Holy Ghost, — that time is now passing over us."

Dear brethren, how many praying men and women have lived and labored and died in the faith of Jesus and as witnesses for his truth, *on this spot!* Other men have labored, and you have entered into their labors. I will institute no comparison between the living and the dead. Among the latter I call to mind some, both men and women, of blessed memory, whose names can never be heard by me, or by this church, but with tender, grateful emotions, — now radiant in glory, and drawn into loving and everlasting companionship with Jesus. If you make good their vacant places, and fill the measure of their faithfulness, you will do well; and if, through grace, you excel them, their pure, celestial spirits will feel no envy or jealousy. Oh, no! they will exult rather in your holy love and fruitfulness in every good work, and new songs of praise to the God of Salvation will break forth before his glorious throne.

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"The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace."

At the conclusion of this discourse, seventeen individuals present were admitted to membership in the church, six by letter, and eleven upon the profession of their faith; and the Lord's Supper was administered to more than one thousand communicants. Rev. Drs. LINSLEY, AIKEN, and BEECHER, with Rev. Dr. CRAWFORD, of Deerfield, Mass., son-in-law of Rev. Dr. GRIFFIN, the first pastor of the church, officiated. It was a scene of tender and solemn interest, never to be forgotten by those who participated in it.

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Evening Discourse.

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EVENING DISCOURSE.

BY REV. EDWARD BEECHER, D.D.

PASTOR FROM DECEMBER 27, 1826, TO OCTOBER 28, 1830.

"PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." — *Ephesians* i. 1–11.

WE have in these words a comprehensive view of the history and destinies of the church of God. Elect, before the foundation of the world, to holiness, predestinated to the adoption of children, redeemed through atoning blood, — and all this not on grounds of individual desert, but in order to consummate an eternal purpose of God to reorganize the universe under one head through Christ.

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Such is the sublime and yet inspired view of the relations and destinies of the church. Not indeed of any outward worldly organization bearing that name, but of that redeemed multitude, of every age, who are truly restored to the life of God, and, as a glorious organic whole, are at last united to him in the covenant of eternal love, and in the everlasting fellowship of his kingdom and reign.

This result is represented as effected not suddenly, but through a long course of ages, by a dispensation adapted to secure this final issue only, in the fullness of times,—that is, after a long course of development, ending in the final judgment, and by which the universe shall be fully prepared for the mature and glorious result.

Amid all the conflict which has existed on earth, to make good a claim to the name and authority of the church of God, those, and those only, will at last possess them, who shall be found to have lived and acted in the closest sympathy with him, in the development of those great ideas that are involved in the execution of this eternal purpose.

It is a succession, from age to age, of divine ideas and Christian experience, upon which depends the continuity and connection of the church of God, and not an unbroken line of outward organization. If the true divine ideas and spirit die out, nothing remains but an organic corpse, falsely called by the name of the church of God.

If you, beloved brethren, who are or have been members of this church, are in that line of thought and experience, then to you the words of my text apply, and I welcome you to this review of the history of this church for the first

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half-century of its organic life. But what is the history of this church? God only can give a full answer to that question, for he only understands it as it appears in the invisible world, and that is its true history. To understand truly the history of this church, is to understand the divine ideas, purposes, and emotions which gave rise to its organization, and have been unfolded in its progress. There is a view of history, even of the history of the church, which is superficial and narrow in its range of thought. It is outward and human. It is a mere detail of facts and statistics; or, if underlying principles are considered, it is from a low point of vision.

Thus viewed, the history of this church would unfold in dry detail who were the originators of the enterprise; when, by whom, and how the church was organized; what were their doctrines and order; who their successive pastors; what their yearly statistics of gain or loss, in membership, influence, and resources; and what their present numbers and power. Even from such a history, of such a church, much beyond all doubt could be learned to interest and instruct; and yet no just idea could thus be formed of the peculiar and distinguishing ideas of God out of which the movement sprung; no thrilling emotions, no tide of feeling, would lift the soul on high, nor would any genuine insight be given into the spirit of the movement, nor into its relations to the great whole towards which the development of the divine purposes in the course of ages is tending.

No one who believes that there is a God, will deny the

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simple but sublime doctrine of the text, that he worketh all things after the counsel of his own will. His ideas and purposes underlie the creation of the material and the spiritual world, and give shape to the development of providence in both. Nor can there be any true history of the church, nor indeed of any thing, which does not regard primarily the development and embodiment of the divine ideas.

These ideas are generally at first unknown to the masses of men, and dwell as abstract conceptions in the minds of a few, who, by communion with God, rise above their age. But as these divine conceptions come into active development from age to age, in order to assume their place as reigning powers on earth, they cease to be abstract thoughts of individual minds, and begin to embody themselves in outward and visible organizations. These, too, are commonly at first so feeble as to be overlooked and despised by the great worldly powers; and yet, as embodying the sublime and deathless ideas of God, they are destined to an immortality of ever-increasing power. They are a little leaven in a vast mass, and yet destined to pervade and leaven the whole.

The necessity of such an organic embodiment of ideas implies that all things tend to and result in a designed organic exclusion of them by the reigning powers of earth, invisible and visible, and that they are resisted when they put in their claim to be embodied and reign in human society. Accordingly, the main element of the history of this world, truly apprehended, is the resistance of organized

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powers to the progress of these divine ideas. Often the conflict over one idea lasts for centuries, until, at last, it wins its day and place.

From this point, we are now able to approximate to a true conception of the real church of God, in all ages, of which we profess to be a part, and from our relation to which arises all of our interest and importance. The real church, in any age, consists of those, and those only, who by regeneration and sanctification have been so brought into intellectual and moral sympathy with God, that through them he has developed his ideas and purposes, and embodied them in human society. The true church, thus viewed, is one and continuous, just as is God's plan.

The history of this world, then, is a history of conflicts for divine ideas, as the proper and only lawful organic principles of human society.

The progress in this warfare is, of course, onward and upward. A divine idea, which has once conquered and won its ground, is never lost on the great scale. Every such idea is permanently retained, and becomes the basis of new successive developments.

The whole system of society, growing out of and based on this natural life, ought, according to the divine idea, to be subordinated to the spiritual life. The final issue of all things should be to produce, support, and perfect it, and so reunite all again to God. So used, it has immense power; and this consummation is the perfection of the development of God's ideas in this world.

We need not wonder, then, that the systems of hostile

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spirits ignore the true idea of life in God, and of the analogies of natural to spiritual life, and of the subordination of the whole system to that end. Their policy is to exclude God, and to enthrone creatures in his place. This is done sometimes by a denial of his being; at others, by exalting him so far above human knowledge and sympathy, that he ceases to be an active power in life, and created beings take his place. Society, too, is organized to carry out such a system, — to exalt creatures, and exclude the one true God. Such organizations, too, may wield immense power, of various kinds. Wealth, armies, intellect, fashion, numbers, rank, uphold the reign of apostasy from God. And so great, for a time, is their power, that the simple, true, sublime ideas of God seem weak, contemptible, and even insane.

But they are never weak. True and sublime views of the universal system may be held by individuals against an age, and against organized power; nevertheless, they are sustained by still greater power. God, and the invisible universe of holy minds, and the eternal order of things, underlie and sustain them, and the eternal course of Providence will give them augmented power. Therefore, to give God's ideas due power, there is needed a habit of transcending the senses and the present order of things, and looking at the invisible world in the light of God. This is the habit of faith, and it is the characteristic by which, in all ages, the church has been united to God. Faith gives present power to the spiritual universe, as it is, and in its future developments.

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To reveal the power of God's ideas in act, requires his providence and time. It is the action of these elements which produces the sublime results which characterize the history of the church in all ages. The ideas developed are God's; the system to which they belong is infinite and glorious; human power arrayed against them is great. One or two often stand alone at the great points of conflict, against the wealth, intellect, and physical power of an age. They are ridiculed as visionaries, as abstractionists, as madmen. They stand for an idea, for a visionary and impracticable principle. They are contemned, hated, slain; but they die testifying to its truth and power.

God, meantime, and the invisible universe, work on. Centuries roll by, and at last the contemned idea has triumphed; the invisible, intangible, impracticable truth is enthroned, and sways its scepter over numbers, organization, force, wealth, and is eternal. Now, too, wisdom reveals its true worth, as more precious than gold. During the conflict, it calls often for the loss of gold; and when a conflict for a divine idea comes on, men take their choice between it and gold; and often the men of wealth and standing prefer the existing order of things, apparently so fixed and permanent, and contemn the visionary advocates of intangible ideas. Nevertheless, ages roll on, and God's ideas prevail, and become the life of the ruling order of things; they become fixed and eternal. Thus, through successive ages, the divine ideas, through organic development, advance from victory to victory, until at last the glorious consummation spoken of in my text, and so often referred to in the inspired

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oracles, is fully attained, all of God's eternal conceptions and purposes are triumphant, the universe is reorganized in accordance with them, and all false and hostile organizations fall to rise no more.

This, then, is the sublime import of the text: that when, after the course of ages, the fullness of time shall have arrived, there shall be a reorganization of the universe, a glorious and all-comprehending order of things, in which all truth, and beauty, and power, will be harmonious parts of one eternal system, centralized in God and the church by the great redemptive work of Christ. It is this that invests the history of the church in this world with its glory and sublimity.

To the eye of man, in the hour of conflict, nothing appears but weakness, suffering, and an endurance of contempt, for something invisible, for a principle, a mere idea, bringing no present profit or reward, but rather involving sacrifice and loss. Yet, on the other hand, this idea is God's idea; the principle is a part of his infinite and eternal system; and in due time the hour of its eternal victory must come.

Let us trace, in a summary way, the course of this conflict of ideas. First of all, man, in the earliest ages, not denying the being of God, set at naught his retributive justice and power, in open and contemptuous insolence. This development of depravity characterized the centuries before the flood. Long life and great physical energies emboldened them, and no previous history of divine retributions had revealed the power and justice of God. For ages God

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endured the increasing outrages of man, and at last disclosed his purpose of judgment and retribution by Noah. And here was developed the first great world-struggle for an idea. That idea was the reality of the retributive power and justice of God. These an impious world derided; and openly contemned, in fearless impiety, the omnipotent ruler, judge, and avenger. (See Jude 15.) Of this strife, heathen mythology has preserved the image, in the fabled war of the giants against heaven.

In this war, Noah stood alone against a world, the contemned advocate of an unpopular idea, the vindication of the power and justice of God. But beneath these unpopular abstractions was the omnipotence of God, in them was his vitality. Men scoffed and blasphemed, but God, and Noah in him, won the day. The fountains of the great deep were broken up, the windows of heaven were opened, and the deluge swept to perdition the world of the ungodly. So this conflict was decided, and a fear of the power and justice of God fell upon the world, from which it never recovered. It was conceded that there was no hope in an open warfare with God, whatever might be the power and numbers that might combine against him.

The next effort was to exclude the true idea of the real God, creator of all things, as the present and active ruler of this world. The creation of the world was denied. Matter was declared to be self-existing and eternal. God was exalted out of the reach of human conception, and vice-gods, or men, were practically enthroned in his place. Thus God, not denied or defied, was practically exiled.

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Hence came polytheism, in its various developments; and the organizations of the world were based on this assumed system of things. Practically, gods many and lords many ruled the world. All the wealth, intellect, numbers, and military power of the world sustained polytheistic organizations. Egypt, Assyria, Babylon, Tyre, Persia, Greece, and Rome were polytheistic nations. They, too, had the power of the world. The idea of one God, a spirit, the creator of all things, a present God, who could be known and loved, the life of all, holy, just and good, full of sympathy and love, and yet an avenger of evil, — was a mere visionary, impractical idea. To the true church alone it was real and powerful, and to develop and defend it was their great mission. For centuries this idea was the center of world-wide conflict. All of the Old Testament was written in view of it. But one nation, and that small and relatively powerless, stood on the side of the one true God; and they were charged by the rest of the world with illiberal and narrow-minded bigotry. Beneath the power of this contempt, and worldly seductions addressed to their depraved passions, this one people was so prone to apostatize as to need correction by repeated chastisements and captivities. Yet God's elect, in every age, — even if alone, as Elijah, — stood up in its defence.

When Christ came, this great conflict of centuries was at its height. But he came to give to God's idea its final and eternal victory. He came to recall the unknown God from his exile, back into actual life, as a real, living God, who could be known and loved. This was one great end

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of the incarnation. It had been said, the eternal Father, the infinite God, can not be known; let us enthrone gods whom we can know. Christ revealed the supreme God in human form, disclosed his ideas, purposes, and sympathies, and said, "He who hath seen me, hath seen the Father." In human form he atoned for sin, and thus secured the influences of the Holy Spirit to reunite men to God in holy knowledge and victorious love. And now where is this idea of the one supreme God, a being who may be known and loved, the true and only ruler of all things? It gained its victory centuries ago, and now the wealth and power of the world obey it. Monotheistic nations are at the head of the world in knowledge and civilization, in arts and in arms. Polytheistic nations, once the rulers of the world, are in universal decadence and decay. The balance of power was changed forever, when Rome renounced polytheism, and bowed to the cross of the despised Nazarene.

The recognition of the one God being thus restored, and he being acknowledged as the practical ruler of all things, the next step of Satan was falsely to organize human society in his name, by radical corruptions of the true conception of God, and a spurious religious experience, thus retaining the form of godliness, but denying the power thereof. This was the deep root of the great apostasy so often and so fearfully portended in the New Testament. It originated in a false and Gnostic idea of the material system and of natural life; and the influence of this idea reacted on the conception of God. Thus, Gnostic ideas perverted and corrupted the whole system. Marriage was pronounced impure. Cel-

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ibacy, fasting, and forms usurped the place of holiness. Hence came the conception of a proud, heartless, unsympathizing God. Hence came sacramentalism, formalism, and outward organization. Hence came a worldly church in league with the state. The whole was a form of godliness, denying its power. But the true conception of God, thus suppressed by Satan, could not die. It was destined to have its resurrection, its conflict, and its victory. Nor could the bondage of the human mind and of society, based on this false conception of God, be eternal. It was destined to be assailed and destroyed. Hence, in the fullness of time, a new warfare for divine ideas was sure to begin. Accordingly, the strife of ages has turned on the purpose of God, to reveal and make efficient true conceptions of himself, as the proper organic forces of human society, and to give the true power of godliness an ascendency over forms and worldly organizations and power. In doing this, it became necessary to vindicate the duty of the corresponding right of man to live for God in all things, whatever anti-christian organizations might enjoin. This right extends not only to religious, but also to civil and political life. For this idea the martyrs contended, who would not take the mark of the beast nor the number of his name.

For ages, this was a mere idea, unable to organize itself in any extended society. The beast and the woman in scarlet ruled the world in God's name, and yet denied him in idea and in life. At last, God moved the world through the Reformation, and in part enthroned these ideas in outward organizations, repudiating and refuting the

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universal organic claims of Rome. But in part only, for though Protestantism was detached from Rome, and asceticism, and formalism, still, even Protestant kings and states, from the habits of ages, claimed the right to decide how men should worship God.

That the so-called Christian state was inferior to the Word of God, and to individual conscience, in the field of religion and church order, was yet to be learned; and the development of this idea was the mission of Puritanism. It was not at first fully apprehended. It needed centuries of development in New England before it was fully disclosed in its purity and power. But the peculiar church order of New England tended to this result. It gave to each church independent power, and made the Word of God the only standard of doctrine and of order. Thus the despotic power of great human centralization was paralyzed, and the elements of the highest spiritual freedom were conferred upon mankind. Long were the ideas underlying this great result weak, persecuted, contemned. They were derided as visionary abstractions, and as tending to disorganize human society and reduce all things to chaos. But they have triumphed. They are enthroned, and the whole world is yet to yield to their sway.

Thus the battle for freedom to think and act for God in all things was fought and won. But still another came on, — the greatest, the most arduous, the most wide-reaching of all. Men were next to be taught how to use that freedom aright, and to defend the truth against an abuse of freedom. Think, then, for a moment, how much this

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involved. All false conceptions of God introduced by past ages, — all false decisions in doctrine made by force and not by reason, were to be reviewed and corrected; all pious frauds were to be renounced, that nothing but the true character of God and his pure truth might remain. But the possession of this liberty, and the undertaking of this work, rendered certain an over-action and an abuse. It was sure, as men are, that the truth itself would be assailed as an ancient error; that the doctrines of Depravity and Regeneration, of the Trinity, the Incarnation, and the Atonement, and of Eternal Retributions, would be called in question and rejected; and the Bible itself be repudiated as the basis of them all. Meantime, the progress of the inductive sciences and of the arts would place new elements of power in the hands of men, and start new theories of progress, and of the reorganization of human society under the lead of the new ideas and forces of the ages. Where the highest freedom had been reached, this battle would, of course, be most intense, and therefore its center was in New England.

The divine idea to be developed in opposition to this movement was that the fundamental doctrines of Christianity, truly apprehended, CAN BE VINDICATED AS RATIONAL in the center of the highest knowledge possible to man, and of the most perfect freedom. The church was now to say, Let all concealment and all force be abjured; let the full and highest light of divine illumination be invoked and enjoyed; let science be fully developed, yet can the Bible be defended as the Word of God, and the

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fundamental doctrines of Christianity as the only true organic powers of human society, the only hope of the world. At this point, God moved to develop new ideas, and hence this church. Look at the case. The downward progress of things had extended so far here that orthodoxy was by the majority of the Puritan churches abandoned in this city, as unworthy of the freedom and progress of the age; the leading civil influences were arrayed against it; the college of the State was made an engine of assault against the faith of the fathers; the judicial power had virtually made the church a mere appendage of the parish, and the germs of a destructive criticism of the Bible began to be developed on every side. Meantime, in this center of New England, and even in the small remnant in the churches planted by the fathers, the fire of piety was burning feebly, and its energies were almost exhausted. Many of the founders of Park Street, had sunk so low as to feel incompetent to engage in social prayer. To meet this crisis, there was needed, first of all, a revival of the life of God, and then a power of learning to embrace the wide range of thought involved in the work to be done. A thorough vindication and exposition of the Word of God, the invigoration and extension of revivals of religion, and an energetic development of the spirit of benevolent enterprise in the form of missions and reform; — this was the sublime work to be accomplished. And now, beneath the inspiring influences of the eternal mind, came into existence the different, but conspiring parts of a world-embracing system, designed to develop and vindicate the great divine idea of

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the age. They were like the wheels in Ezekiel's vision, full of eyes, and animated and moved by one spirit.

To take the lead in the great work of biblical exposition and defence, Andover Theological Seminary was founded, and MOSES STUART called to his post, to thrill this nation by the fiery enthusiasm of his spirit, and to arouse the cultivated intellect of the church to an intense and profound study, exposition, and vindication of the Word of God. As a counterpoise to the Cambridge apostasy, Amherst College was endowed. MILLS and his associates aroused the churches to the great work of foreign missions, and the American Board was organized, and all other parts of the great system of evangelization and reform sprang into life. The same movement called this church into being. The men who moved in its formation were in full and profound sympathy with all of this enlarged system of things. It was founded for the exposition and defence of evangelical truth, and for the extension of its influences throughout the world, and into all departments of human thought and action. It was to be a center of revivals at home and of missionary enterprise abroad. GRIFFIN bore aloft the banner of God, and soon, among its leading members were such men as EVARTS and HILL, whose labors in the cause of foreign missions need no eulogy from me. Nor have I time to trace in detail the enlargement of the church; the labors of its successive pastors; its efforts in the organization and support of new churches in the city and its vicinity; the call of my honored father to this field of labor, and his wide-reaching and victorious apostolic labors, and my own

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labors for a time as the pastor of this church in delightful fellowship with him and other brethren beloved; — the fervor, the enthusiasm, and the energy of the great movement were divine, and transcend my powers of description. But I will endeavor to look at some of the conceptions peculiar to this movement, and out of which its deepest emotions and most fervid enthusiasm sprang.

In the first place, the doctrine of a spiritual millennium, not far remote, and involving the perfect reorganization of human society, as set forth by EDWARDS and HOPKINS, had taken possession of their minds and pervaded all their anticipations. In this, are found the highest motives to effort, and the justification of the highest hopes, and the most earnest intellectual study. The victory of Christ is to come, not by force, but by intellectual and moral development. What encouragement, then, for the highest intellectual and moral effort! No form of millenarianism had any power to weaken these convictions and to check such a joyful and impulsive faith by portending the deterioration of all things on the field of intellectual and moral conflict, until Christ should at last interpose to effect by force what he had failed to accomplish by the power of truth and of the Holy Spirit.

It followed from this general view, that the channel of divine power was to be, as of old, through revivals, originating from the direct and special influences of the Holy Spirit attending the faithful and earnest preaching of the Word. Connected with this, was the idea of a special relationship

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of this country to the renovation of the world. This idea had been developed by the first President EDWARDS, and had diffused itself through the religious convictions of the masses. The ideas out of which it sprung, were simple and obvious, and yet sublime. The magnitude of our prospective development, the freedom of our institutions, the room for a glorious reorganization of all things, if the extent of revivals and the power of sanctification should turn the hearts of the majority with true devotion towards God. In one of the yearly reports of Evarts, these ideas are developed with transcendent elegance and power.

Moreover, as the great renovation of all things was at hand, and as an instrument of such power was needed, and as the providence of God seemed to have been ordered to prepare it, it came to be incorporated as an element of hope, and almost as an article of faith, in the minds of the leaders of this great evangelical reaction, and no less in the hearts of the people. It created an all-pervading enthusiasm of excitement like that which existed just before the coming of Christ. It was also an article of belief that the agency of the Holy Spirit would not supersede the wise use of means, and hence the necessity of fitting our doctrinal system more perfectly for its work by removing all human additions and corruptions, and adapting it to act on the mind in accordance with the divine laws of thought, emotion, and choice established by God in the constitution of the mind. This led to a revision of the theology of other ages, and this led to controversy even among the good; and in this controversy all the doctrines were re-debated, so

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that the subjects of old discussions came up anew; as for example, the trinity, the divinity, and incarnation of Christ, the depravity and regeneration of man, the atonement, and its issues and results. Yet it was not a mere repetition of any discussion that had gone before. It was a review of all things in the enjoyment of a new and unwonted freedom on a field of moral influence of unexampled extent, and with a power of social reorganization unknown before, and with a proximity of final results on earth deeply stirring the mind. If, now, we assume that in fact the ideas and emotions of God were underlying all of this movement, and tending to such final issues, we can form some conception of the profound feeling that pervaded and bathed this period, and made it a half century of the deepest, most absorbing, most delightful, most heavenly emotion.

Let us look at some of the results. It has been a half century of earnest intellectual effort, in a wide range of thought. Revivals, biblical exposition and defence, the translation of the Bible into the languages of men, the theory and practice of social reform, have all been studied in the light of a glorious coming future, and under the stimulus of its highest excitement. It has been a half century of revivals and of missionary enterprise. It has been a half century of profound religious discussion and controversy. Out of it, vast results, no doubt, have sprung for coming ages. The records of this church show the results, in part, of the revivals. The history of other churches in this city springing out of the movement, the invigoration of evangelical doctrine and the evangelical

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churches in the State at large, the increasing power of the missionary enterprise and its results in all coming ages, the formation of various associations for domestic missions and evangelization, the inception of various measures of social reform, — all of these things are to be regarded as the results of the divine ideas and emotions out of which this church grew; and in them this church has acted sympathetically, and to them it has consecrated its resources. For it is an eminent characteristic of a true church of God, that it can not be narrow and local in its feelings. If it will commune with God, it must extend its thoughts and sympathies as far as those of God himself extend. Nevertheless, though so much has been effected, the main idea of the times is still in conflict, and has not gained the victory. Its complete victory implies a perfect development of the true God, in his full intellectual and moral power, as invested with all truth, beauty, honor, and right, as the great organic power of human society, and yet in perfect consistency with this, a deep and thorough development of human depravity, and a regenerating power that shall penetrate to its depths, and new create individuals and society at large. This, I need not say, has not yet been obtained.

We are not to overlook in this review the reactionary progress of the anti-christian principles of the age. They, too, have revived, and reviewed, and reorganized all the old forms of error. Atheism, Pantheism, Infidelity, Materialism, Spiritualism, Infidel Phrenology, Natural Theism, have been developed with new power. All of these, however, are not mere repetitions of old errors, — they partake of the

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spirit of the age, and are revised, reviewed, and modified for an end. The true answer to all these is the same, — a full development of God.

The last great idea of the series is the idea of perfect social organization in and through God. This is involved in what precedes, but in this last half century it has come more distinctly forward, and has been more definitely the subject of study than ever before. The Christian doctrine rests on the assumption that all minds were originally made for God, but have been deranged and disordered by sin, and that a renewed life in time is essential to their proper reorganization, and that he has a right to diffuse that life, and to claim room for its power in social systems, including government, political economy, commerce, education, and daily life. This divine idea, too, has begun its development in weakness, and has had its martyrs. It is, to most even yet, an abstract impractical conception. Slavery reacts at its claims, and seeks to fortify itself in political constitutions and parties. Governments repudiate its claims as visionary and impractical. Political economy, arts, manufactures, commerce, repudiate its laws. But the idea is a divine idea. It has in God a divine life. It can not die. It will gain power from year to year. It will embody itself. It will array increasing moral power against all corrupt organizations, till they are aroused to a last and decisive conflict. Then God will come in supreme intellectual power and majesty, and judge, condemn, and consume all false organizations, and enthrone all his own ideas in those forms and relations which are best adapted to this present earthly

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sphere. Then, after a long period of the glorious reign of divine truth and order, will come a brief revolt and a fierce onset of the powers of error, to be followed by the final judgment, and the eternal reorganization of the universe so emphatically spoken of in my text.

1. The true history of this church is not disconnected, local, provincial; it is the result of the divine ideas and emotions in ages past and for ages to come, and is, therefore, intimately connected with God's great whole. It is a living part of that one great living body, the church, of which God is in all ages the life. Since it has been a strife for universal principles and a development of God's ideas, it can not be disconnected and insulated; it is rather a part of God's eternal, all-embracing chain of thought, plan, and purpose, for all ages and all worlds. The deep channel of God's emotions has been here revealed.

2. The future of this church may be more striking and affecting than even the past, for the highest and mightiest development of God's ideas is yet to come. Nevertheless, to become meet for such a future, requires a peculiar and correspondent preparation. The center of that preparation is a higher intensity of life in God, based on a more perfect knowledge of him, and a more perfect moral conformity to him. This is essential in order to defend and rightly use the freedom and organic power of this land. To defend it. For the element of force and injustice in our national compromise is seeking to become the law of the land, in order to enthrone organized wrong above the normal and free

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development of a life in God. To this effort all the political, commercial, and social depravity of our land will administer strength. Nothing can prepare us rightly to meet it, but a higher development of life in God, and of his moral power through the church, and of a universal consciousness of Christian unity in and through him.

Still more do we need higher measures of divine life, in order to carry out all of God's organic ideas to their perfection, in so great a field. Never was there a theater of action so vast, with elements of so much power, to be controlled. There is power in God for the emergency, beyond all doubt; but that power needs a channel of development. And, in comparison with the crisis, our ideas are yet low and unworthy, and our moral power is weakness. We need, then, in its fullest measure, the all-renovating baptism of the Divine Spirit.

3. The review of the past calls for gratitude to God, and should be so conducted as to exalt him, and not us, except as in him. Not unto us, not unto us, O Lord, but unto thy name give glory, for thy mercy and for thy truth's sake.

His mercies have been in part common to you and other churches. Others have been peculiar to you, according to times and circumstances. Let all be so rehearsed and acknowledged, that he shall be pleased with it, — as a grateful commemoration of his mighty deeds, and not the offering of incense to the pride of man.

4. This reunion should add new power to the fellowship of the churches. To how many other churches is this

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church now linked by her own children, now returning to renew the memories of other days, and to all by common principles and interests. The tide of divine ideas and emotions underlies us all, and lifts all together towards our eternal inheritance. There is one God and Father of all, who is above all, in all, and through all. There is one Lord, one faith, one baptism. May his Spirit, then, make us still more perfectly one, as Christ and the Father are one, — even as he prayed before he gave himself to death for our redemption.

5. The God who has done so much, can complete his work by a final reunion of the sons of the pilgrims in one common fellowship of love and faith. For this, in this sacred hour, let us pray, in the full assurance of faith. When we recall the prayers and labors of our pious fathers, we can not doubt that their children are still beloved for their fathers' sake. The excitement and alienation of controversy have gone by. The evil tendency of false systems is more and more revealing itself. Why should not the Divine Spirit then be trusted, as able to bring all the children of so beloved an ancestry to the unity of the faith of the gospel in its purest and noblest forms? How glorious such a result, when the short episode of division and strife has for ever passed away.

6. If there is so much sublimity and soul-elevating emotion in the review of the past on an occasion like this, if there is so much joy in such a reunion, what must it be to review all things from the throne of God; and what

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must be the joy of that final gathering that shall bring home the perfected church to her eternal inheritance as reigning in unity with God over a reorganized universe.

The conflicts of earth pass by like the shifting scenes of a great drama. Generation after generation of actors disappears. Where now are those beloved men who greeted and sustained me when I came, young and inexperienced, to this field of conflict? Where are such as EVARTS, and HUBBARD, and HOMES, and HOMER, and ODIORNE? Where, too, are such as EDWARDS, and WISNER, and GREENE, and CORNELIUS? The vision of these and many other honored names passes before me at this hour. But they are not with us, nor shall they return. But we shall go to them. Yea, all the pure and noble of every age, from their various fields of conflict and of victory, shall be gathered together in one. What a reunion will that be! What a review of the past will it give! What a sublime vision of the future!

Let, then, the thought of these things elevate and inspire us, as we separate and return to our various fields of labor. We are still one. There is one God and Father of all, who is above us all, and in and through us all. There is one Lord, one faith, one baptism; nor shall the all-comprehending purposes of God fail of a glorious fullfilment. When the fullness of times shall come, we shall be gathered together in one, in a reorganized universe. The reign of error, sin, and discord shall end, and truth, holiness, and divine concord shall reign and triumph evermore, — to the glory of the Triune God.

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Hymns.

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HYMNS.

IN the worship of the day, two original hymns, prepared for the occasion by HODGES REED, Esq. of Taunton, Mass., formerly a member of the Park Street Choir, were sung, the whole congregation uniting their voices in the service.

THE CLOUD OF WITNESSES.

WHO are the viewless ones
  That hover o'er us now,
Well pleased to see the wanderers come,
  In their old home to bow?
They are our fathers in the Lord,
Who went, long since, to their reward.

We seem to hear, once more,
  Those startling trumpet calls, —
Again the sleeping echoes wake
  Within these hallowed walls:
Blessing and honor, glory and power,
Unto the Lamb for evermore. *

* Dr. GRIFFIN, the first Pastor, often repeated, with great effect, Rev. v. 13. "Blessing, and honor," &c.

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Another man of God *
  Points to the upward way,
Whose earnest voice, though hushed in death,
  Rings in this house to-day.
His pleadings, once baptized with tears,
Still linger 'mid revolving years.

These servants of the Lord,
  With Jesus at their side,
And many a trophy, gathered here,
  Who in the faith has died, —
Are they not present with us now,
While we within this temple bow?

Ye men who broke the bread
  Of Heaven, and led the way,
And all ye children who return
  To your old home to-day,
Sing of God's love and faithfulness,
Of which we all are witnesses.

* Rev. S. E. Dwight, D.D., the second Pastor.

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THE LITTLE ONE A THOUSAND.

CAME hither, fifty years ago,
  A little praying band,
And built a house unto the Lord,
  And viewed the promised land.
They went forth weeping, scattering seed,
  But now again are come,
Bringing their garner full of sheaves,
  To shout the harvest home.

Of all that praying band, who first
  Went forth the fields to till,
The most are garnered in the skies, —
  The few are with us still.
And while they linger on the verge,
  To count their victories o'er,
Behold the signal — "GOD IS TRUE,"
  Upon the further shore.

Yes, "God is true." The little one
  Has to a thousand grown;
Then let us pray and labor on,
  Till all our work is done.
The fields are white, and whiter now
  Than fifty years ago;
And still the promise of the Lord
  Stands good for those that sow.

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The Festival.

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THE FESTIVAL.

AT half past two o'clock on Monday afternoon, February 28, nearly one thousand persons assembled in the Boston Music Hall, and were conducted to their seats at the refreshment tables by E. W. PIKE, Esq., Chief Marshal of the day. The sketch of the proceedings through the afternoon and evening, is taken from the full and excellent report of the BOSTON EVENING TRAVELER, in its issue of March 1.

The semi-centennial anniversary of the organization of the Park Street Church was celebrated yesterday by a festival at the Music Hall. The occasion was one which will be long remembered by all who were present. There were plates set for over nine hundred persons. The dinner was provided by J. B. SMITH, and we believe all were amply supplied with every thing desirable to eat. The tables occupied the entire body of the hall. Tables were also set upon the platform, where clergymen and other invited guests were seated.

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While the company were coming in, a voluntary was played upon the organ, and afterwards a glee was sung by the choir of the Park Street Church, under the direction of Professor FROST. The singers were located in the second balcony, opposite the platform, and performed their part of the exercises in fine style.

PHOTOGRAPHIC VIEW OF THE HALL.

As soon as the company were all seated at the table, Rev. Mr. STONE, who presided on the occasion, announced that there were artists present who desired to take photographic views of the scene. He jocosely requested all to take the best position they could, with their pleasantest smiles; and when all were still, he would give three raps upon the table as a signal for the artists. This was done, and the pictures were taken.

A blessing was then asked by Rev. Dr. AIKEN, of Vermont, after which the edibles upon the tables were discussed in right good earnest by the nine hundred hungry guests.

INVITED GUESTS.

Rev. Mr. STONE sat in the center of the table upon the platform. Upon either side of him were seated Mrs. CRAWFORD, the daughter of Rev. Dr. GRIFFIN, the first pastor of Park Street Church, her husband, Rev. Mr. CRAWFORD, Rev. Dr. BLAGDEN, Rev. Dr. LINSLEY, Rev. Dr. AIKEN, and Rev. Dr. EDWARD BEECHER, (the three last the surviving ex-pastors of the church,) Rev. Mr. HASKELL, of the Maverick Church, East Boston, Rev. H.

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M. DEXTER, of the Pine Street Church, Rev. Dr. ANDERSON, and Rev. Dr. TREAT, of the American Board, Rev. Mr. JOHNSON, of the Bowdoin Street Church, W. T. EUSTIS, Esq., HODGES REED, Esq. of Taunton, Rev. Mr. THWING, of Portland, Rev. W. T. EUSTIS, of New Haven, Rev. Dr. DAVIDSON, Rev. E. AIKEN, returned missionary, Deacons HENRY HILL, JULIUS A. PALMER, JOHN PROCTOR, N. WILLIS, TYLOR BACHELLER, E. LAMSON, HENRY HOYT, E. FARNSWORTH, J. FULLARTON, C. C. LITCHFIELD, T. THWING. Also, J. V. BACON, PETER HARVEY, EDMUND MUNROE, E. W. PIKE, SAMUEL NEALE, T. W. NICKERSON, and a large number of ladies who were wives of the gentlemen above named.

THE FEAST OF REASON.

At the conclusion of that part of the feast which pertained to the wants of the inner man, Rev. Mr. STONE addressed the guests as follows: —

SPEECH OF REV. A. L. STONE.

"FATHERS, BRETHREN, AND FRIENDS: It is a most enviable privilege to stand here to-day and be the voice of welcome from the old church to her returning and gathering sons and daughters. This privilege is accorded to me not because that voice of welcome could not be more felicitously uttered by some other son of our venerable

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parent, but because it was thought to belong to the place which I fill and the relations which I sustain.

"I speak, then, the mother's greeting to her many children. She might almost ask, 'Who are these that fly as a cloud, and as doves to their windows?' A proud and joyful mother is she to-day. Not yet in her age, but in her prime; keeping her golden bridal, and yet counting two thousand to-day that salute her with filial voices.

"You have come at her call from the East and the West,—from the North and the South,—the adopted homes sought far and near,—the fields of labor in which you have found room to toil for the Master.

"The happy mother leans towards you with open arms. Her heart is large enough to cherish you all. She takes you to her bosom. She falls upon your neck and kisses you. The whole home is moved at your coming. The walls there greet you, and the stately spire,—and the bell striking out joy-peals,—the pulpit and the pews,—the aisles worn by the pacing of your feet in other days,—the organ, with its choral pipes,—the room of social prayer, most like heaven of any place this side the celestial gate,—the table around which we have met for banquets whose sweetness only the feasts of immortality can surpass,—all that your eyes have looked upon long since, and your hands have handled, and your hearts in absence have remembered, pronounce to you, 'Welcome! welcome home!'

"You know not how precious a legacy your memory is to us. We do not forget that you have been *ours*. You

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are still and for ever ours. The children that go out from their father's house, and wed, and light up hearthstones of their own, are none the less for that of the old homestead still. You bear our name abroad. We quote you, and rejoice in you. On our anniversaries, we commemorate you. And blessed is this hour which brings you back again. Our festival were most incomplete without you. It were like a family thanksgiving with the elder children absent. Nor does it grieve the good mother that some of her children are not. She has no more illustrious names graven on her heart than some that are spoken now in heaven; no sweeter joy than she feels as she bends above their dust and whispers to herself, 'They rest from their labors, and their works do follow them.'

"Among the living, we greet here to day, first of all, those surviving successors in the ministry of that great name under which this enterprise was first set forward. Nor are we even without a representative of that name itself. A daughter of the first pastor of this church, with her partner, himself an honored and able minister of the gospel, sits at our board to-day.

"Three of those who have broken here the bread of life to this people, — filling together in their time of actual service, seventeen years of the life of the church, — are present on my right hand and my left in this scene; and yesterday we heard their voices again, waking the old echoes amid the walls that witnessed their faithfulness of long ago. Beloved and honored brethren, suffer me, in the name of all to whom you have ministered here, whom you have led,

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and taught, and blest, and comforted, — on behalf of many homes where your names are still the dearest household words spoken, — in the names of those once baptized by you, who have since shot up into the youthful strength of the church, — in the names of those who have since your time gathered to these portals and entered into your labors, — to give you the truest welcome our hearts can bestow.

"Here before me, too, are *church builders*, — men and women who went forth from the threshold of home to found other Christian enterprises, to lift other walls and altars for prayer and praise, and the utterance of the truth as it is in Jesus, themselves built into the rising masonry as living stones, — leaders of spiritual colonies, — self-sacrificing men, — laying themselves down out of sight as foundation stones for others to build upon. The mother that parted with you cheerfully, though tearfully, welcomes you back this day.

"Here are those whom the various providences of God have led from post to post, from family to family of his people, but never separate from the fellowship of the saints. You are brothers and sisters here, as truly as you can be any where, and as such we greet you.

"Here are the veterans who have stood the brunt of many a spirited conflict on this field, — 'listed for life in this regiment, — soldiers of the old wars here waged and won, with battle-scars of their youth upon them, and ready to do and dare yet for Christ, till he crown them in the day of final triumph. We welcome you with your stars of honor, set not on your breast, but in the diadem of Jesus.

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"Here linger yet the founders of the church. They are few in number, and bowed with the weight of years. But four of that original twenty-six survive in our ranks. Two of them, the senior deacon and his wife, are living in the midst of us, and are at our table to-day. The snows of fifty years have sifted upon their locks, — or those wintry frosts have thinned out those locks till but few remain. What thoughts must be in your hearts, venerable friends, as you recall the old times.

"How easily you look across the breadth of those fifty years! Their farther shore is nearer and clearer to you than the morning of yesterday. How well you must remember the early struggles, your comrades and fellows, the hopes and fears, the fluctuations of advance and retrogression, the meetings for prayer, the adventurous outset in the great scheme, which is now historic. Behold your vine, the vine God planted by your hand; see whereto it has grown. Ah, how many purple clusters have ripened upon its boughs, — how many weary ones have sat in its broad shadow. How green and flourishing it is now. Say, has not God been faithful? Has he not heard your prayers, and crowned your hopes? More than the light of youth beams in your eyes, as you survey this past. Ah, the light of the eternal day, of the now setting sun is dancing there. How many on earth bless your name and memory! We bless you in the name of the Master Builder. The ends of the earth, the islands of the sea, bless you. Blessings from hundreds and thousands of redeemed souls shall be your welcome at the portals of heaven.

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"What changes have you seen, what changes has the world seen, since fifty years ago! Other voices here will recall those changes more vividly than mine can do. What changes we shall see, and the world shall see, before another fifty years shall have elapsed, who can prophesy?

"Our places will most of them be vacant. These little ones of ours will stand up to recall the impressions of this hour. The grand purposes of God will have rolled on, — the deep, broad tide carried forward all its crested and rejoicing waves. Then, as now, the unseen guests will not fail the gathering.

"The unseen guests! We have greeted and welcomed the living. May we greet you from your heavenly mansions? Can ye hear mortal voices? Welcome, thrice welcome, to the scenes of your earthly labors and sacrifices. Spirits of GRIFFIN and DWIGHT, of DENNIE, and DANA, and ODIORNE, of that other beloved and benignant DWIGHT, of HOMES and HOMER, of EVARTS, and HUBBARD, and SAFFORD, — your names are a fragrant memorial from generation to generation of those who have followed you. Heaven's banquet can scarcely be sweeter to you than ours to-day. You are over the river. Drop your mantles upon us that follow you.

"But I occupy too much of the time of this assembly. Other voices will better continue this strain, and in their various addresses cover all the record of our past."

At the conclusion of Mr. STONE'S address, there was applause from all parts of the house, after which the choir struck up "Auld Lang Syne."

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RELIC OF REV. DR. GRIFFIN.

Rev. Mr. STONE then held up to the audience what he called a relic of Rev. Dr. GRIFFIN. An arm-chair, in which he (Mr. STONE) had sat at the communion-table on the last Sabbath, and in which he had been permitted to sit, thus far, during the festival.

THE DAUGHTER OF REV. DR. GRIFFIN.

He then introduced the first baby that was baptized in Park Street Church, fifty years ago, a daughter of Rev. Dr. GRIFFIN, — Mrs. CRAWFORD, of Deerfield. She could not, said Mr. Stone, speak for herself on that occasion, but he thought her husband could speak for her.

This announcement produced great sensation in the hall, during which Mrs. CRAWFORD rose. She could not control her emotions.

REMARKS OF REV. MR. CRAWFORD.

Rev. Mr. CRAWFORD, of Deerfield, then rose, and after much applause, said he could not express the gratification which he felt in standing as the representative of Dr. GRIFFIN. He was gratified to receive an invitation to be present, and had looked forward to the occasion with very great interest and pleasure; and this had increased every moment since he had been in the city. In alluding to the rise and progress of Park Street Church, he said that the little one had, literally, become a thousand. Many had gone up from the church to receive their reward, but what a multitude remained.

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Job said, "I would not live alway." Dr. GRIFFIN, when at the meeting of the American Board in Newark, N. J., said that he thanked God that good men might die. The church was the place where God trained up men for his kingdom, and where he prepared them for the church triumphant above. If that object were attained here, then the great object of life would be attained. While sitting in his seat, he could not help thinking of those who had gone up on high. His own church had its representatives above. Many persons had been aided on their way to heaven by the Park Street Church. Those good men who knew that church from its commencement, might be then looking down upon the scenes before them. If so, they must regard them with the most intense interest.

He closed by expressing his cordial sympathy with the church, and his earnest desires for its prosperity.

Mr. STONE then read the following letters.

FROM REV. N. MURRAY, D.D., OF ELIZABETHTOWN, N. J.

"ELIZABETHTOWN, February 21, 1859.

"TO EDWIN LAMSON, ESQ.

"MY DEAR SIR: Your very kind note, inviting me to the semi-centennial celebration of Park Street Church, is at hand. Most gladly would I accept the invitation, were it in my power; but the services preparatory to our communion forbid me to do so, — and you will please convey my regrets to your committee and people that I cannot mingle with them on that joyous occasion.

"Some of my most pleasant associations are connected

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with the church of Park Street. Its building was amongst the first fruits of the revival of the doctrines of the Westminster Symbols in your city. Its first pastor was subsequently my venerated teacher in college, Dr. GRIFFIN, — a name dear to the American Church. In the seventh year of my ministry, I was invited to be its pastor twice, and twice I was compelled to decline the invitation, as much in view of my own incompetency for the place, as for other causes. Some of its men and members have made an impression on my mind which can never be effaced. Among these was Judge HUBBARD, who yet stands out before me in all his fine proportions, as a model man and Christian. And I have truly rejoiced to hear of your prosperity; and that through the changes and chances of fifty years you have been growing like the cedars of Lebanon. May old Park Street remain what it has always been, — a fortress for the defence of the truth in the midst of error, — a lighthouse to direct many a weary pilgrim, toiling over the sea of life, to a safe harbor and a quiet anchorage under the shelter of the Rock of Ages.

"With the kindest regards to your pastor, committee, and people, I am, my dear sir,

"Sincerely yours, N. MURRAY."

FROM REV. DR. HAWES OF HARTFORD.

"HARTFORD, Feb. 23, 1859.

"MESSRS. E. LAMSON AND T. W. NICKERSON: —

"Gentlemen: I have received your kind note, inviting me to be present at the semi-centennial celebration of the Park

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Street Church. I should be exceedingly happy to comply with your request, and participate in the services of that interesting occasion, but the present state of my health forbids the hope of enjoying that privilege.

"I trust the good Lord, who has so abundantly prospered your church from the first, will be present, and make the occasion one of great interest and spiritual improvement to all who shall assemble.

"I have some reason for feeling a peculiar interest in your church, having been twice invited to become its pastor. But the Lord provided better both for you and for me; for you in sending you a better minister, and for me in keeping me in my place.

"But though I can not be present with you in person, I shall be in spirit, and my heart prompts me to send a sentiment, — not a toast, to be drank over the wine-cup, as of old, — which you will dispose of as you think proper.

"Yours, in the bonds of Christian love,

"J. HAWES.

"*Sentiment.* — The Park Street Church, — a forlorn hope in a dark and trying day; victory perched on its standard, established on truth, and borne aloft by faith and love; there may it abide till all conflict with sin and error be over, and the church itself be absorbed in the Church of the First-born in heaven."

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FROM REV. DR. DWIGHT, OF PORTLAND.

"PORTLAND, Feb. 23, 1859.

"Gentlemen: Permit me to express through yourselves my thanks to the Park Street Church for their 'cordial invitation' to me to be present at the approaching celebration of your fiftieth anniversary. The occasion will be one of deep interest, not only to the multitude there assembled, but also to its many absent friends who have been acquainted with its history, and who have rejoiced in the prosperity with which the Saviour has abundantly blessed it. As the church of which my brother was the second pastor, and the term of which connection was one of the happiest and most useful portions of his ministerial life, I need not add that the celebration would have a peculiar interest for myself, were it in my power to be present.

"The circumstances of indisposition in my family, and of a late absence from Portland, which renders it necessary for me to be at home on the coming Sabbath, will preclude my acceptance of the invitation which you so kindly tender. Believe me, gentlemen, to be,

"Truly yours,

"W. T. DWIGHT."

Mr. STONE then held up several antiquated papers, one of which, he said, was the charge delivered by Rev. Dr. CODMAN of Dorchester, to Rev. EDWARD BEECHER, the third pastor of Park Street Church. He would not read the charge, but he would charge Dr. BEECHER to stand up on his feet.

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REMARKS OF REV. EDWARD BEECHER, D.D.

Rev. Dr. BEECHER said he must first present to the church the message of his father. Had it not been for his age and feeble health, he would have been present. He sent his warmest expression of sympathy for the church, and wished him to speak of his desire to be with them on the anniversary occasion.

Dr. BEECHER said that there had been one thought that had occupied his mind since he had been present in Boston. He had turned over the manual of the church, and had looked back to its organization. The number that met in a private house to join the church was small. The sermon was preached by Rev. Dr. MORSE, from the words in the Psalms — "Save now, I beseech thee, O Lord; send now prosperity." He thought of that in connection with the gathering on the anniversary occasion, and he felt that the prayers of that day had been answered. When the request came to him to be present, he thought he could not leave his work in the far West; but he remembered that fifty years did not come round very often, and that it would be fifty years before there would be another occasion like the present, and so he concluded to come on.

In thinking of the older persons connected with the earlier history of the church, he had been reminded of what his father said when he went to see the people of his first charge: "If I wish," said the old gentleman, "to see my old people, I must go to the graveyard." In looking round the church on the last Sabbath, he saw very few of the old people; the faces were nearly all new to him, and yet they

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were not unknown to him in heart. In comparing the faith of the projectors of Park Street Church, he was reminded of the faith and enterprise of the men who went to the West to found towns and cities. Little villages had grown to be large cities since he had been there. The little band that formed the church did not see the results that would follow; but there were around them the unseen laws. Angels saw the coming conflict, — that gathering of forces which it was the privilege of the men of the present day to appreciate. God had the whole enterprise marked out.

Dr. BEECHER then spoke of the four years of his father's ministry when the whole city was alive, — when it was as if the very hills were ringing with the cry of fire, — when there was one continued rush onward in the conflict. The end had not yet been seen. The stopping-point had not yet been reached. The men who formed the church stood as the representatives of principles above them; and so the church to-day stood as the representatives of principles above *it*. They were not half up to the thoughts of the great Word. Great as the results had been, they were but the beginning. The intensity of the conflict was to come. The church was as much below what it would be at the end of the next fifty years, as the little band was below the church of to-day. He closed by invoking the blessing of heaven upon the church, that they might apprehend, in some measure, the purposes and plans of God, and co-operate with him in his great work of saving men.

After a song by the choir, Mr. STONE presented another yellow document, put into his hand by Judge FARRAR,

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viz. a copy of the address delivered by Rev. Dr. CODMAN on the occasion of the installation of Rev. Dr. LINSLEY. He asked the audience whether they would have the document or the living voice.

REMARKS OF REV. DR. LINSLEY.

After long applause, Rev. Dr. LINSLEY responded. He had a heart to express what he desired, but no tongue. He had had a hearty welcome, and he expected he would; but he had found that the half had not been expected. He had met friends from all parts of the land with warm and loving hearts. He then indulged in some pleasing reminiscences of persons connected with the church in olden times.

Their first struggle gave character to the work. He always wondered where Park Street Church got her disposition to give to benevolent objects; but he knew now that the secret of it was to be seen in the very beginning. After relating a number of facts in connection with Dr. GRIFFIN, he concluded by saying that those who first founded the church had to endure an amount of obloquy unknown in these later years. He would never forget the present occasion, and he said it seemed to him like the beginning of heaven.

Rev. Dr. AIKEN was next introduced, as the pastor whose labors the church had enjoyed the longest, and whose name was like a household word.

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REMARKS OF REV. DR. AIKEN.

Dr. AIKEN rose amid great applause, and expressed his gratitude for the hearty welcome he had received. When he came to Park Street Church he knew that, from the beginning, it had been identified with Christ's kingdom. It was perfectly clear that God meant that the church should raise his standard. It was of little consequence what became of individual members, — the church would live. Let that church, said Dr. AIKEN, in which I have spent the best part of my life, continue to cherish an interest in the kingdom of Christ and identify itself with all the benevolent enterprises of the day. God had much for the church to do, and in the great day it would be clearly seen for what it had been organized. After indulging in some reminiscences, he closed amid applause from all parts of the house.

The choir then sung another glee, after which Dr. BLAGDEN was introduced.

REMARKS OF REV. DR. BLAGDEN.

He spoke of the great doctrines of the church over which he was placed, which were embodied in its creed, and said those doctrines must not be forgotten. He rejoiced that they had been ever taught in Park Street, Pine Street, and other churches in the city. The young people wanted to be indoctrinated, and he thought they should. As ministers, never be ashamed of the name of JOHN CALVIN. It had been said that the Old South Church was shivering in the wind. He did not believe this; and if persons would

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look up to the confession of faith of the church, they would find there was no cause for such a remark.

That confession was so strong, it sometimes made him shiver to read it. The Old South had its advantages and disadvantages. It was a rich church, and had been called an aristocratic church; and this was one of its disadvantages. He appealed with great earnestness to all the members of the churches to go on in their mission, and do more good in the future.

Mr. STONE then said, that having heard from their rich and aristocratic mother, it would be pleasant to have a little filial greeting from the Union, or Essex Street Church, one of the daughters of Park Street. He regretted, however, that the pastor was not present. The second daughter was the Hanover Street, now the Bowdoin Street Church, first built in 1825, and rebuilt, in 1832, in Bowdoin Street. He wished the old man eloquent [applause] could be there to greet them; but there was one who could speak for the church, viz: Rev. Mr. JOHNSON, the present supply.

REMARKS OF REV. MR. JOHNSON.

Mr. JOHNSON'S remarks were very brief. He spoke of Bowdoin Street Church as yet alive, with good stanch timbers in her ship. If it had gone, sometimes, almost under the waves, it had gathered strength to breast and surmount them again. He invoked God's blessing upon the Park Street pastor, about to launch upon the wave, and hoped he would come back invigorated and strengthened in body and mind.

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Dr. BEECHER then delivered a message of friendship and good-will from his brother, HENRY WARD, and said that his father was the author of the words, "shivering in the wind," as applied to the Old South Church.

Dr. BLAGDEN replied pleasantly that it sounded like his father; and he remembered of hearing him say, "When you express a truth, light it up with a metaphor;" and he supposed that this was the way he used the words "shivering in the wind."

Mr. STONE then said, after we had two daughters, we then had twins, — referring to the organization of Salem and Pine Street churches, in September, 1827. They sent ten members to Pine Street, and thirteen to Salem Street.

Mr. DEXTER was then introduced.

REMARKS OF REV. MR. DEXTER.

Mr. DEXTER said that he believed it was a fact in natural history, that, in a double birth, one had an unequal share of strength. The history of the last thirty years proved that Pine Street was the weaker of the twins. He believed that the church had been rightly named, for it had *pined* from its beginning, and had been in the woods ever since it was born. It had never been troubled with the disadvantages of the Old South Church.

Mr. DEXTER then spoke of the prospects of his church, and alluded to their intention to build, and hoped, when the time came, the help that was needed would come. He was repeatedly applauded during his remarks, especially in those which alluded to Mr. STONE in his anticipated voyage.

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He closed with a beautiful sentiment to the Park Street pastor.

Other remarks were made by Deacon PALMER, Deacon HILL, Rev. Dr. ANDERSON, and WILLIAM T. EUSTIS, Esq. We have only room for the remarks of the latter, which contain much valuable information relating to Park Street Church.

REMARKS OF WILLIAM T. EUSTIS, ESQ.

Mr. EUSTIS commenced his speech by alluding to the generations of men which rapidly succeeded each other, and quoted the following passages of Scripture.

"One generation shall praise thy works to another, and shall declare thy mighty acts."

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."

He then stated that Park Street Church was organized February 27, 1809. The church edifice was dedicated January 10, 1810; sermon by Dr. EDWARD GRIFFIN, the officiating clergyman, who at that time was Professor at the Theological Seminary at Andover, but was regularly installed as pastor of Park Street Church and Society July 31, 1811.

The American Board of Commissioners for Foreign Missions was established by the General Association of Congregational Ministers, June, 1810. About five months after the dedication of the Park Street Church, on the sixth of February, 1811, the first missionaries of the American Board were ordained at the Tabernacle Church, Salem. Dr. GRIFFIN took part in the services on that occasion.

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The church has furnished eight missionaries for the foreign mission field, viz: four males, and four females. Males, — CHAMBERLAIN, WINN, H. A. HONEY, and EDWARD AIKEN. Females, — ELLEN STETSON, MARY WINN, MARIA GROZIER, E. EDWARDS. Also, two Secretaries of the Board, — one, who sustained the duties of the office nearly ten years, has entered into his rest, — the other, after having filled the office of Assistant Secretary for eight years, in 1832 was appointed Secretary in full, the duties of which office he still discharges with distinguished ability, having labored faithfully for thirty-five years. May he long be continued to witness the success of the work in which he has been so diligently engaged.

Two Treasurers, — one of whom discharged the duties of the office about ten years, the other, after having given thirty-two years of the most active portion of his life to the service of the Board as Treasurer, voluntarily resigned his office four years since, but the Board have still the benefit of his valuable services as a member of the Prudential Committee. One Secular Agent, — for many years engaged at the Missionary House, in contributing to the temporal comfort of the missionaries by attending to their outfits and their secular wants, as indicated from time to time by orders sent from their several fields of labor.

In the latter part of the year 1811, the Foreign Missionary Society of Boston and vicinity originated in Park Street Church, and was formed in the house of one of its members. The object of this Society was to raise funds for

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the foreign mission cause. This was the leading society in the United States for this object.

The monthly concert was first commenced by members of the Park Street Church, early in the fall of 1817. It was soon followed by the Old South. In June, 1818, by vote of the two churches, a union was agreed to be held in Park Street, which was established July 6, 1818. In January, 1820, Essex Street united with us by invitation, and since then other churches have been connected with us.

The contributions of Park Street Church to the foreign missionary cause have been as follows: —

Monthy concert	$27,586 38
Individual contributions	74,950 81
	$102,537 19

After making allowance for the amount contributed by other churches at the monthly concert, it is fair to calculate that nearly $100,000 has been contributed by this church and society for this object.

Press. For thirteen years this church furnished an efficient and accomplished editor of the Panoplist and Missionary Herald, the latter devoted to the cause of Missions.

The foreign mission press was first suggested and started, it is believed, by a member of this church; for this object the sum of $13,400 was raised, of which $3,350, or one quarter of the amount, was contributed by a few individuals of this church.

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The Boston Recorder — believed to be among the first religious newspapers — was published by our highly respected and venerable brother, Deacon NATHANIEL WILLIS, on the fifth day of January, 1816, and has been continued to the present time, exerting an unabated influence in favor of Christian Missions.

On the fifteenth of October, 1819, an event occurred, and a scene was exhibited in Park Street Church, which has not been surpassed for interest or importance in the history of missions. The Sandwich Island church, consisting of seventeen members, viz: Rev. HIRAM BINGHAM, Rev. ASA THURSTON, DANIEL CHAMBERLAIN, Dr. THOMAS HOLMAN, SAMUEL WHITNEY, SAMUEL RUGGLES, ELISHA LOOMIS, and their wives, JOHN HONOORE, THOMAS HOPPOO, W. TENNORE, natives of the Sandwich Islands, was duly constituted, with religious services in the vestry, by Drs. MORSE and WORCESTER, and Rev. Mr. DWIGHT, our pastor. In the evening, a sermon was preached by Rev. Mr. BINGHAM; and on the next day another sermon was delivered, by the Rev. Mr. THURSTON.

The present number of members in regular standing in the church at the Sandwich Islands is twenty-two thousand five hundred and thirty-five, contributing annually more than twenty-three thousand dollars for the support of the gospel and religious institutions.

The whole number that have been connected with the church since it was organized is not less than thirty-five thousand. Thus, a "little one" has become literally more

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than a thousand. Truly, "this is the Lord's doing, and it is marvelous in our eyes."

Since that time various bands of missionaries have received their instructions in this house, numbering in the whole nearly two hundred persons. We may truly say this is a missionary house, and the ground on which we stand is holy.

In the summer of 1815, the American Educational Society was formed in Park Street Vestry, and a committee appointed to draft a constitution.

In the early part of the year 1826, the idea of a national society for home missions was suggested at a meeting of friends at the house of a member of this church, which led to the formation of the American Home Missionary Society of New York, May, 1826.

January, 1826. At the urgent request of that apostle of temperance, the Rev. Dr. EDWARDS, the first meeting for conference on the subject of temperance reformation, in Park Street Vestry, resulted in the formation of the American Temperance Society, and associate societies.

In October, 1824, a movement made by a member of Park Street Church (Rev. LEWIS DWIGHT), resulted in the formation of the Prison Discipline Society, in which Howardian work he labored with untiring zeal and success, as agent and secretary, until his death, three years since, having accomplished the great work of reform in the prisons of our own country, and also exerted an influence over the Christian world.

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There might be many other incidents of interest referred to in connection with Park Street Church and Society, but I have, in these remarks, purposed mainly to confine myself to Park Street Church as connected with the missionary cause, and thus being truly a missionary church; and I can not better conclude what I have said on this subject, than to use the words of one to whom I am principally indebted for the facts I have stated, which were embodied in a manuscript report made by him to Park Street Church, in 1843. I allude to the late Judge SAMUEL HUBBARD, for many years a dearly beloved and highly esteemed and revered member of this church, till his death, in December, 1847.

"The venerable fathers of Park Street Church, of whom we may be permitted to name BUMSTEAD, and HOMES, and HOMER, and J. W. JENKINS, had it in their hearts, when they agreed to erect this beautiful house of worship, to pray that it should be the way of holiness; a place in which the ransomed of the Lord should return and come to Zion with songs; a place in which the precious messages of salvation should be freely communicated to thousands; that it might become a church whose spirit should be the spirit of missions; and though the eye of faith was not then opened to embrace within its vision the foreign fields in Asia, Africa, and the Islands of the Sea, nor the mind to contemplate that 'the wilderness and the solitary place should be glad for them, and the desert should rejoice and blossom as the rose,' yet, as the fair flower is wrapped within the swelling bud, and the limbs

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of the mighty tree lie folded in the parent nut, so the germ of the missionary spirit existed in the hearts of the founders of this church; and when the Lord of Missions cast a ray of heavenly light upon the first missionaries, and the founders of the American Board, and opened to their admiring view the prospect of Christian enterprise in heathen lands, and turned their pitying gaze upon the dark places of the earth which are full of the habitations of cruelty, then the Lord also moved the spirit of these brethren, and they and their associates became a missionary church."

We may, then, ask if the supply of missionaries, of officers, of counsellors, and agents for the Board, — if the establishment and maintenance of the united monthly concert, — if the collective monthly, annual, and individual contributions, — if the consecration of the house to the reception and ordination of missionaries, — if family hospitality and personal kindness to those servants of Christ, — if perseverance in these things from year to year, — if the combinations of these constituents are the elements of the missionary enterprise, — if these are the measures the Lord of Missions points out and approves, — then the church in Park Street, with *humility*, but with *consistency*, may claim the name and honor of a missionary church.

And let us animate our hearts with the hope that in days to come, when the Sandwich Island churches shall teach their children the names of BINGHAM, and THURSTON, and CHAMBERLAIN, and COAN, and WORCESTER, and EVARTS, and shall tune their voices to sing the praises

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of him who redeemed them, in that noble anthem, "Head of the Church Triumphant," — when, from age to age, they shall trace their origin as a Christian people to the far distant shore of America, — that then also shall the church in Park Street, — the place of their birth, — be sounded out in harmonious numbers, and its hallowed walls be held in everlasting remembrance.

The exercises of the afternoon were closed at half past five o'clock.

THE EVENING.

The company reassembled at half past seven o'clock, in Music Hall. After some time spent in social conversation and promenade, Rev. Mr. STONE called the audience to order.

Deacon LAMSON read some extracts from the diaries of members of Park Street Church, which we should be glad to publish, if we could find room.

After a few remarks by Rev. Mr. EUSTIS, of New Haven, letters were read from different persons, some of which we give.

LETTER FROM PROF. SHEDD.

"ANDOVER, February 24, 1859.

"Gentlemen: I have received your note of February 16, conveying the vote of the Park Street Church, inviting

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me to be present at the coming celebration of the fiftieth anniversary of their foundation. I regret extremely that my engagements will prevent me from accepting this invitation. Please to express my sincere thanks for this courtesy, and my hearty wishes for a happy and profitable reunion of the widely scattered membership of a church, so closely identified as that of Park Street, with the interests of evangelical Christianity in both the past and the present.

"With high respect, I am

"Yours very truly,

"W. G. T. SHEDD."

LETTER FROM PROF. STOWE.

"THEOLOGICAL SEMINARY, ANDOVER, Feb. 26, 1859.

"Dear Brethren: I am very much obliged to you for your kind invitation extended to me to be present at the semi-centennial anniversary of the formation of the Park Street Church in Boston.

"Though I was very young fifty years ago, I well remember the simplicity of faith and the warmth of love which characterized those who took the lead in that great effort, and I well remember, too, the bitter hostility and crushing obloquy against which they had to struggle. All the world was against them, but God was with them; they fought a good fight, and Christ gave them the victory.

"I very much fear that a violent cold, under which I am now laboring, will deprive me of the pleasure and privilege of being with you in bodily presence; but my

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spirit surely will sympathize and rejoice with yours on that occasion.

"Very truly yours,

"C. E. STOWE."

LETTER FROM REV. DR. JENKS.

"CRESCENT PLACE, Feb. 26, 1859.

"My dear Sir: I have received from you the committee's kind invitation of the 16th inst., to attend the semi-centennial celebration of Park Street Church and Society, and am very grateful for it.

"But, with much regret, I am obliged to state that it will be out of my power, however strong my desire, to attend it; my painful lameness still continuing, and disabling me from being abroad.

"I am sorry for this disappointment, especially, because, although I was never a regular member of Park Street Church, having gone down to Maine in 1805, and not returning till the close of 1817, I was yet acquainted with most of the founders, only a few of whom, comparatively, are now living; and have ever felt a deep interest in the success of their very important, highly consequential, and signally blest enterprise. In this spiritual and temporal prosperity I sincerely rejoice, and pray that the whole body may ever enjoy the good will of 'Him who dwelt in the bush,' and the continual presence and blessing of the Holy Spirit.

"Though not myself a personal member of the church, as I have said, yet my family was permitted the privilege

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of attending on its services while I was engaged in officiating at the Seamen's Meeting, from its commencement in 1818, to the formation of the church under my care in Green Street, and the erection of its house of worship, — a privilege for which I have ever been grateful.

"Repeating my earnest desire and prayer, that the meeting and all its accompaniments may receive the approbation and blessing of 'Him who is over all things to his church,' and author of all its vitality, I remain, dear sir, with affectionate respect, and in the best bonds,

"Your, and his people's servant in the gospel,

"WM. JENKS."

REMARKS OF REV. DR. ADAMS.

Dr. ADAMS, of Essex Street Church, was then called out. He said he should have been present in the afternoon, had not parochial duties absolutely prevented. He made a neat allusion to Park Street steeple, as ten feet higher than the State House, as illustrating a beautiful truth. It was the Aaron of the commonwealth standing beside the Moses of the state. The significant truth was that the gospel soared over the law. He hoped it might be always so.

After music by the choir, Rev. Mr. KELLOGG, of the Seamen's Bethel, made some capital remarks, which brought down the house. He hoped Mr. STONE would come home copper-fastened, and coppered up to the bends, ready for his work again.

A part of Mr. FROST'S choir then came down to the

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platform, and sung, with great effect, a piece entitled "Speed Away," designed especially for Mr. STONE'S benefit. It was loudly applauded.

PRESENTATION TO MR. STONE.

After a little respite for promenading, BENJAMIN CALLENDER, Esq. stepped forward upon the platform, and presented Rev. Mr. STONE with a draft on BARING BROTHERS & Co., London, for two thousand dollars, and a policy of life insurance for which seventy-two dollars and fifty-two cents had been paid. This was contributed by the pew-holders of the parish, and was given with the greatest cheerfulness, and with scarcely any trouble of collecting. The presentation was accompanied by the following speech.

REMARKS OF MR. CALLENDER.

"MR. STONE: It was my pleasure to be on the committee to communicate to you the unanimous vote of the proprietors of Park Street Church, tendering to you a vacation of six months, at such time during the present year as may be agreeable and convenient to yourself.

"It is now very generally known that you have accepted that offer; also that you intend visiting the old world, and to leave New York, in the steamship Africa, on the second proximo, for Liverpool.

"Again the pleasant duty devolves on me of presenting to you, in the names of those attached to the paper I hold in my hand, the necessary funds to defray the expense of

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your intended tour, as a slight token of their regard and affection; and I know it will be as gratifying to you in receiving it, as it is to me to be the medium through which it is offered, to know it comes from cheerful givers, — it is a voluntary freewill offering from the heart.

"Allow me to express the hope that your journey may be pleasant and prosperous, that your fondest anticipations may be fully realized, and that in due time you may return, with renewed health and strength, to resume the important duties of your profession as an ambassador of God."

REV. MR. STONE'S REMARKS.

Mr. STONE replied in his happiest manner, taking occasion to remark that he was not surprised at the gift, for it was just like his people. No such act of theirs could take him by surprise. He also said that he did not go abroad because he was in ill health. He had no complaint, chronic or otherwise. He was somewhat weary and wanted rest. It had been a desire and dream of his life to visit the old world, and he had always said that, if he went, he should go when he was buoyant and vigorous. He would not say parting words. He could never part from his people, — no, not for a day, nor an hour. He would carry them with him, and keep the hope, in peril and in calm, that they would dwell together for ever.

We had full notes of Mr. STONE'S remarks, but we are obliged to make only the above meager abstract.

There was a general shaking of hands with Mr. STONE after this, and at ten o'clock the company dispersed, all

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feeling that the day had been one of unusual enjoyment, without any thing to mar the pleasure from beginning to end.

To the correspondence already introduced, as read in connection with the history of the successive pastorates of the church, is added this greeting of one of her sons, now exercising the ministry of the word.

LETTER FROM DR. RAY PALMER.

"ALBANY, February 22, 1859.

"My dear Sir: I greatly regret that my engagements will not allow me to unite with the members of Park Street Church, the present and the past, in the celebration of its fiftieth anniversary. Your kind letter inviting me to this, affected me not a little by its personal allusions, and awakened many recollections. It was in the autumn of 1821, — eight-and-thirty years ago, — that I became a regular attendant at Park Street. The interior of that noble sanctuary as it then was, and the audience as it then appeared, are completely daguerreotyped upon my memory. The beloved and honored DWIGHT, in the freshness of his manly person, and the vigor of his powers, spoke words of earnestness and unction from the pulpit. Before him sat an audience, which, by its size and character, might well inspire the preacher, so far as any *human* inspiration

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could avail. EVARTS, HUBBARD, HOMER, HOMES, BUMSTEAD, WILLIS, ODIORNE, PROCTOR, HILL, and others, a long array of faces, I see as then they looked. A few still linger with us, but far the greater number of the prominent men in that assembly, including the gifted pastor, are now, it is not to be doubted, in the general assembly and church of the first-born in heaven.

"For about two years I sat in those heavenly places; and those years covered the period of that remarkable revival by which such an impulse was given to evangelical religion in the midst of prevailing error. Of *that* Zion it shall eternally be said, that this and that man were born there. There, I trust, the divine life was begun within my soul. There I entered into the bonds of the covenant, giving myself publicly to Christ; and as I recall now some of those first seasons of the communion of saints around the Saviour's table, they seem to have been earnests of the fellowship of the perfect church above. I was but a child in years, — literally the least of all the saints, — when I united with the church; and I have never ceased to remember gratefully the condescension of the pastor, and the kindness of all towards me, by which I was upheld amidst many temptations. In a word, that I am a Christian and a minister, I owe, under God, in no small measure, to influences connected with the Park Street Church. She is, indeed, the mother of us all. As such, she is worthy of all love and honor. May she still bring forth fruit in old age, and be rich in blessings for generations yet to come!

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"Be pleased, my dear sir, to convey my sincere regret that I must deny myself the pleasure of being with you, and the assurance of my enduring interest in the church. May God's abundant blessing rest on its present honored pastor, and on all its present members!

"I am, my dear sir, with Christian affection,

"Very truly yours,

"RAY PALMER.

"TO PETER HOBART, JR. ESQ."

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Historic Sketch.

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HISTORIC SKETCH

OF THE

PARK STREET CHURCH.

CHIEFLY FROM COPIOUS STATEMENTS PREPARED BY DEACON NATHANIEL WILLIS, THE LATE JUDGE SAMUEL HUBBARD, AND PETER HOBART, JR.

THE commencement of the present century found the congregational churches of this city in a state of deep spiritual declension. The piety, fidelity, and spirituality of the mass of their members were flickering like the light of a dying lamp. The Christianity of the day retained in its external forms and aspect much that was venerable and conservative, but its life and power were gone; the real, throbbing, earnest soul of it was stifled and palsied. The voice of the pulpit enforced, not without strength and cogency, the decencies, charities, and virtues of a high-toned morality, but seldom echoed the thunders of a vio-

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lated law, or the melting accents of Calvary. There were no revivals quickening the people of God, awakening and converting the impenitent. There were no associations in the midst of us to print and scatter tracts, to distribute Bibles, to undertake the conquest of the heathen world for Christ. The only religious meetings of the week were on the Sabbath. There was no evening lecture, no altar of social prayer, no intercessions in concert for the coming of the kingdom, no schools for the religious education of the young, no weekly religious periodicals, discussing earnestly the signs of the times, the demands of the age, great questions of faith and practice, or giving tidings of refreshing visits of the Spirit abroad, and thus quickening the sympathies and animating the activities of Christians at home.

Something of this dullness and deadness in the churches was doubtless a legacy from the war of the Revolution. The heroic part which this young metropolis acted in that great struggle, the sieges and distresses she endured, the sacrifices she made in the common cause are matters of history, familiar to every American school-boy. Her walls and strands battered now by friendly, now by hostile cannon, — the British army quartered for months upon her citizens, — the hights around her crowned by entrenchments and blazing with watch-fires and artil-

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lery, opposed and insulted by an insolent and dissolute enemy in her own streets, one of her sanctuaries desecrated to serve the purpose of a riding-school and pistol-gallery for cavalry officers, — another demolished and burned for firewood, the arts of peace interrupted; the rule of magistracies and civil tribunals set aside for the stern arbitraments of martial law, — such a history left not only physical but moral effects behind, from which it took long to recover. In the demoralizing influences of this, so recent scourge, the secret of the low estate of the churches is partially disclosed.

But there was yet another cause, not then so clearly defined, but, in the light of subsequent histories, more distinctly discerned, that contributed powerfully to the disastrous result. A wide doctrinal defection had extended from pulpit to pulpit, and from mind to mind, till, with a large majority of the worshipers in churches of our order, some of the prime articles in their formulas of faith, first, that grand central doctrine of a divine and atoning Saviour, and the other and dependent doctrines were discarded and outlawed. The substituted gospel, earnest enough in the cause of human amelioration, philanthropic and outspoken on the subject of social and personal wrongs and great public evils, broke no spiritual slumbers, rolled no

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shocks of alarm against the careless, unrenewed heart; did not feed the soul of the humble believer, and healed slightly the hurt of man's mortal disease. Thus every church of the connection, of which we speak, with but a solitary exception, still keeping its time-honored name of "Old South," "faithful found among the faithless," had tacitly or avowedly fallen away from "the purity of the faith once delivered," as hitherto held in their "confessions."

It was time for Providence to work. The hearts of a little band of brethren, in the church just named, were burdened with the desolations of Zion. The visit of God's Spirit to some of the Baptist churches of the city, farther quickened and encouraged them. They desired to unite with these more revived brethren and churches in a weekly evening lecture. A vote of the church was obtained in favor of the measure. But it was not to be carried into effect. A powerful opposition arose on the part of the Society, with which a few members of the church also made common cause, and the hopeful movement was crushed in the bud. Defeated and disappointed in this direction, but with no thought of giving way to the prevalent influences, eight of the brethren struggling thus for a higher type of piety, and one more soon after added to their

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ranks, formed themselves into a society for mutual religious improvement. This society held its weekly meetings, frequently enjoying the ministrations of the Rev. Dr. ECKLY, the pastor of the Old South, and kept the evangelic flame alive in their own hearts and in the community. Such, however, was the lack of courage and confidence with private Christians of the time, and such the meager growth of Christian graces and accomplishments, that for several weeks no member of this little association could lead the devotions of his brethren in audible prayer in their meetings.

Parallel with this movement there was also a little circle of pious ladies, who held stated meetings for prayer, to lament over the degeneracy of God's covenanted ones, and beseech the return of his gracious presence.

In these days, the idea of building a new house of worship, and forming a new organization in sympathy with their views, was frequently in the thought of these brethren, though rather as a thing fervently desired than an enterprise actually embarked in. It was a good seed, germinating and nurtured under the genial influences of praying and believing hearts, till the fullness of time should come. Thus passed the first eight years of the century. In the summer of the year 1808 the evangelic element received

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a new impulse and fresh vigor from the visit and labors of a southern clergyman, Rev. Dr. KOLLOCK, of Savannah, Georgia. He came in the fullness of the blessing of the gospel of Christ. "He spoke," says one who heard him, "with irresistible energy and power. Unaccustomed as we were to hear any thing moving, his appeals came upon us like thunder. Crowds hung upon his lips, and confessed the power of earnest truth, earnestly preached."

And now the ripened thought of the little praying band was ready for utterance,—the conception for execution. Had we such a man, they said in their communing together, to go in and out before us, to deliver the messages of the gospel, drooping Zion should be revived and the city shaken from its trance.

Conference was had with the southern Doctor, and the hearts of those who waited for the consolation of Israel were cheered by the assurance he gave, that if they would build a house for God and form a church, he would become their pastor. By such histories and agencies did the great Head of the church prepare the way for the rearing of another fortress in Zion, that should stand for the defence of evangelic truth, and be a rallying-point in the great strife against sin and error, till, in all

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this holy war, there shall be left unsubdued no enemy of the cross of Christ.

As to the *steps*, by which the enterprise was commenced, a brief record must suffice. The few whose hearts were enlisted in it felt the magnitude and difficulty of the undertaking. The churches, from which they might have expected the most assistance, were most opposed to their object. Their own numbers were small. Large expenditures were required at the very outset. Whither to turn for help or even sympathy they knew not. But they had settled it in their souls and before God that the thing should be done. From the commencement, amid all their embarrassments and disappointments they never despaired of success, — they never grew faint of heart.

In a short time they had forty thousand dollars pledged for their work, a lot of land purchased for half that sum, and felt that they were warranted in proceeding to organize themselves into a church of Christ. A confession of faith was reported and adopted, the identical confession to which we now subscribe, and five churches of the city and vicinity were invited to meet in council and assist in the organization. These were the Old South and Federal Street, in Boston, the church in Charlestown, the church in Cambridge,

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and the church in Dorchester. The two churches in the city declined the invitation to act on the organizing council. The others met by their pastors and delegates, Rev. Dr. MORSE, of Charlestown, Rev. Dr. HOLMES, of Cambridge, and Rev. Mr. CODMAN, of Dorchester, with lay brethren of good repute, at the house of WM. THURSTON, on Beacon Hill, on the 27th of February, 1809, and came to the following result: —

The council, after having deliberately weighed this important subject, and seeing no reason why the request in the letter missive should not be granted, — Voted, unanimously, that we are satisfied with the proceedings of the brethren about to be formed into a Congregational Church, in the town of Boston, and are ready cheerfully to assist in this organization. The exercises of the occasion were introduced with prayer by Rev. Dr. MORSE. The fourth chapter of the Acts of the Apostles was then read, and, after singing, an appropriate discourse was delivered by Rev. Dr. MORSE, from Psalm CXVIII. verse 25, "Save now, I beseech thee, O Lord, O Lord I beseech thee send prosperity." The articles of faith and government were then read by the scribe, and signed in the presence of the council, by nine brethren and twelve sisters. They were then declared duly organized, and Rev.

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Mr. CODMAN expressed to them the fellowship of the churches. The same evening, before the council dissolved, five members were added, by profession, to the newly formed fraternity.

Immediately upon its organization, the church voted to extend a unanimous call to Rev. Dr. KOLLOCK, to become their pastor; also to invite Dr. GRIFFIN, of Newark, professor elect at Andover, to officiate once on each Sabbath in connection with the former. Dr. GRIFFIN at once signified his willingness to conclude such an arrangement. Meanwhile the matter of building was pushed diligently forward. On the 1st of May, 1809, the corner-stone of this house was laid, with appropriate ceremonies, in which Rev. Drs. HOLMES and MORSE again assisted. In June, the church were cheered by the arrival of Dr. GRIFFIN, and aided by his counsel, and heard his voice occasionally in the ministration of the gospel, though they had not yet set up for themselves the ordinances of public worship. But now their faith and constancy were to be severely tried. In September, a communication was received from Dr. KOLLOCK, declining their call. The Presbytery would not dismiss him. A remonstrance signed by three thousand persons was presented against his leaving his post at Savannah. Neighboring ministers and laymen, including those of other denominations,

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threw their arms around him and would not suffer him to depart. This was a terrible shock to the high hopes of the little church in Boston. It almost threatened their very existence. Many of the subscribers to the enterprise withdrew their names, so great was the disappointment and loss of interest. Still, the brethren could not go back. Their bark was on the sea, the voyage was before them; come storm or calm, fair winds or foul, they must keep their course. A unanimous call was extended to Dr. GRIFFIN, to become the pastor. It was declined. Calls were subsequently presented to Rev. Dr. NOTT, President of Union College, Rev. Dr. ROMEYN, of New York, and Rev. GARDNER SPRING, of Andover, and a second time to Dr. NOTT, but all without success.

Meantime, the house of worship was completed, at a cost altogether of over seventy thousand dollars; and on the tenth of January, 1810, the dedication sermon was preached by Rev. Dr. GRIFFIN. The summer and autumn following were occupied in urging and reurging the fruitless calls just mentioned. Another year passed away, and still the little flock were shepherdless. February 1, 1811, the church again tendered the pastoral office over them to Dr. GRIFFIN, after much conference, and another determined and self-denying effort of "the

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subscribers," in which thirty thousand dollars were raised to pay their debt, and place their enterprise on a safe pecuniary footing.

On the first of May, 1811, Dr. GRIFFIN accepted the call, and on the thirty-first of July he was duly installed. The installing council met in the land office, in the new State House. The public exercises at the church were as follows: —

Introductory Prayer, by Rev. Dr. MORSE, of Charlestown.
Sermon, by Rev. Mr. WORCESTER, of Salem.
Consecrating Prayer, by Rev. Dr. HOLMES, of Cambridge.
Charge, by Rev. Mr. GREENOUGH, of Newton.
Right Hand of Fellowship, by Rev. Mr. HOMER, also of Newton.
Concluding Prayer, by Rev. Mr. HUNTINGTON, of Old South.

Thus, at length, after a weary interval of two years and five months, after many disheartening failures and reverses, the long sickness of hope deferred was relieved, the little band was equipped and officered for service, and good auguries and favoring providences seemed to cheer them on their way.

We pass now to note the later progress and fruits of the enterprise of which we have thus seen the beginnings.

And, first, the changes in the pastoral office.

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These have been frequent. The ministry of Dr. GRIFFIN continued three years and nine months. He was succeeded by Rev. SERENO E. DWIGHT, who was ordained September 3, 1817, and dismissed April 10, 1826, after a ministry of eight years and five months. Rev. EDWARD BEECHER was ordained as pastor in December of the same year, and exercised his ministry for three years and ten months. After an interval of two years, Rev. J. H. LINSLEY was installed, December 5, 1832, and continued in office two years and ten months. After another interval of eighteen months, Rev. SILAS AIKEN was installed on the twenty-second of March, 1837, and dismissed the twelfth of July, 1848, having held office eleven and a quarter years, longer by some years than any of his predecessors. The present pastor was installed January 25, 1849.

2. The accessions to the church since its organization to the present time, have been as follows: —

Five on the day of organization, making, with the original members	26
Before the installation of Dr. GRIFFIN	18
During his ministry	93
In the interval previous to the settlement of Mr. DWIGHT	44
During Mr. DWIGHT'S ministry	321
In the interval following his dismission	20

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During Mr. BEECHER'S ministry	173
In the interval following	39
During Mr. LINSLEY'S ministry	99
In the interval	10
During Mr. AIKEN'S ministry	425
In the interval subsequent	3
Since the settlement of the present pastor . .	681
In all, counting the original members, . .	1,952

3. The views of this church in respect to the policy of church extension in the city, have always been of a liberal and generous tone.

In 1819, the Essex Street Church was formed; and after their division, in 1822, Park Street sent eight members to strengthen the hands of a feeble minority.

In 1825, the Hanover Street Church, now the Bowdoin Street, was formed, and Park Street sent twenty-two members to their help. Pine Street and Salem churches were organized in 1827, and Park Street offered another contribution of twenty-one members. At the original organization of the Central Church, in 1835, twelve more were cordially dismissed from our ranks. In 1842, the Mount Vernon Church was organized, and again the vital strength of this church was drawn upon. Park Street stands in the midst of these churches, like a venerable mother surrounded by her foster chil-

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dren, looking around upon them with a maternal affection and pride, and cherished in their hearts, as we rejoice to know, with all the ardor and strength of filial love.

4. Revivals. The first general and powerful revival of religion in the history of the church, occurred in the city in 1823, commencing in Park Street; and, as the fruits of it, three hundred and forty-eight converts were added to the churches in the city and vicinity, and Hanover Street Church was built as an expression of gratitude to God.

Another outpouring of the Spirit followed, in 1826 and 1827, which resulted in the establishment of two new evangelical churches, Pine Street and Salem, and the addition to this church of one hundred members.

In 1831 and 1832, the Spirit returned again with power, and the new song was loud in the midst of the churches.

In the three years commencing with 1840, a blessed and powerful work of grace was carried forward in this church, during which time two hundred and fifty converts were received to our communion.

Another season of refreshing was enjoyed in 1849 and 1850.

In the years 1857 and 1858, under the labors of

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Rev. CHARLES G. FINNEY and Mrs. FINNEY, a deep and searching work of the Spirit was witnessed, in which many professors of religion renewed their experience and their hope, and probably not less than six hundred souls were converted, of whom about two hundred united with this church.

The connection of this church with the movements of modern Christian benevolence, and especially with the cause of foreign missions, has already been clearly set forth in another page of this volume. To this statement it may be added, that the annual meeting of prayer for the descent of the Holy Spirit upon the colleges of the land, was at first and for some time a private meeting with this church, till it was proposed by a member that the effort should be made to commend the day to more general observance, and the concert of prayer for this object now kept in both hemispheres is the issue of that obscure beginning.

In all this history, we find a pledge of God's faithfulness for the days to come!

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PARK STREET MEETING-HOUSE.

THE following facts relating to the Park Street Meeting-house were furnished, at the request of one of the deacons of the church, by Dr. N. B. SHURTLEFF, and published in the BOSTON JOURNAL.

For some time previous to the fall of the year 1808, the religious sentiment having been somewhat extraordinarily aroused in Boston by the eloquent and impassioned preaching of Rev. HENRY KOLLOCK, of Savannah, a distinguished Doctor in Divinity, it was considered expedient and practicable that there should be gathered in the town another church, which should be established especially with a view of promoting the system of theology generally denominated "Evangelical" by its adherents, in order to distinguish it from others which had of late become very fascinating and popular, and which had grievously fallen off in strictness as to the observance of the precepts and practices of the early New England Christians. Twelve congregational churches only had been formed previous to this time; and of these, two had been united together soon after the close of the war of the Revolution, under the late Dr. LATHROP, — the place of worship of the Second Church

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having been demolished by the British during the siege of Boston, and the Rev. EBENEZER PEMBERTON, pastor of the Fourth Church, having died not long after the evacuation of the town took place; two others, which had severally been under the charge of Rev. SAMUEL MATHER and Rev. ANDREW CROSWELL, had altogether decayed, and their houses of worship fallen to another sect, the Universalists. The youngest of the nine remaining churches had been gathered about seventy-four years, and with all of the other eight, excepting the Old South, which even wavered, had passed to Unitarianism. While Congregationalism exhibited such a state of things, the Baptists stood firm, and kept alive the evangelical faith, and through the instrumentality of such shining lights as STILLMAN and BALDWIN, with the occasional assistance of such preachers as KOLLOCK, brought about the sentiment which exhibited itself so strongly among a few at that time.

On account of this state of religious matters, and because of the influx into Boston of many pious people from the neighboring counties and States, the measure of establishing a new church became not only necessary but imperative; and near the close of the year 1808, active exertions were commenced by a few enterprising and religious persons for gathering a new church and for obtaining subscriptions, and making collections of money in order to defray the expenses of erecting a new building for a place of worship on the Lord's day, and for such other religious meetings as might be convened upon the secular days of the week. More than usual interest was taken in the undertaking, from

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the belief that Dr. KOLLOCK, to whose ministrations they had listened with so much profit and pleasure, would be able to relinquish his pastoral charge in Savannah, and remove to Boston. But these hopes were never realized, the society in Savannah being unwilling to part with their much esteemed pastor, and there being prevalent fears that the severe and rigorous winters of the North would not agree with his constitution, which had already been impaired, notwithstanding residence in the genial and more temperate climate of the South.

On Monday, the twenty-seventh of February, 1809, the church was regularly formed by an ecclesiastical council, held at the house of WILLIAM THURSTON, Esq., an attorney of considerable note, and there the first religious exercises of the new church were held. Not a few of the older inhabitants of the city remember well the lofty mansion of this gentleman, as it presented itself to the sight of all, in the days of its magnificence, from its towering eminence upon the summit of the once high hill of Bowdoin Street, — for even in those days the southerly slope of the street which now entirely bears that name was so called, although the northerly portion, falling off towards Cambridge Street, still retained the name of Middlecot, in honor of the ancient possessor of the land out of which it was laid, — and many undoubtedly will never forget the same building, shorn of its pristine glory, standing upon the high precipice formed by the removal of the greater part of the soil of the same hill, overtopping the chimneys of the neighboring houses.

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As might naturally be supposed, a central position was sought for, the population of the more southerly and westerly portions of the town being at that time largely on the increase. The old building, which had been erected in the town's necessity for a granary, was rapidly falling into decay and disuse, and thus a spot was opportunely offered which, of all others, seemed most desirable on account of its eligible situation, being on one of the principal avenues of the town, and having an uninterrupted chance of light on three of its sides. This site, which was readily selected and soon purchased, presented a southeasterly front of eighty feet upon the main street, then known as Common Street, and now as Tremont Street; on the southwest, it faced the Common, and the new mall, one hundred and eighteen feet; and on the northeast it overlooked the middle burying-ground, often spoken of as the Common Burying-Ground in the olden times, but now known familiarly to all as the Granary Burial-Ground, and in which rest the ashes of many of the honored fathers of the town. What better position could be had for the new meeting-house? It was exactly in the centre of the peninsula; its front would be accessible from a street of the most ample dimensions; on one side there would be a view of the most agreeable character; and on the other, constant monitors of the short duration of earthly life, and the surety of an eternal departure from the endearments of this world. In the language of the day, "for salubrity of air, beauties of prospect, and general accommodations, there was no situation of equal extent in the capital that exceeded the premises."

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The place itself was not entirely destitute of historical interest. In the earlier days of the town, it was part of the now contiguous burial-ground, and was nearly at the extreme limits of the settlements, joining upon the Common. As time wore on, a street was laid out on the southwesterly side of the lot, extending to the Beacon or Sentry Hill, which took the name of Centry (or Sentry) Street. Then, when the need came, a building eighty feet by thirty feet, for a public granary, was erected on the end fronting on the principal street. This was constructed of wood, with oaken timbers, and was intended to hold about twelve thousand bushels of grain, annually purchased and stored by the agents of the town, and sold at a small advance to those whose exigencies required such a consideration. The old and gloomy looking building, used in its latter days as an inspection office for pot and pearl ashes, and also for nails, and finally as a mart for second-hand furniture, has not entirely passed from remembrance. It stood in its lot until the year 1809, when it was taken down to give place to the meeting-house.

Further up on the street were large brick buildings, called the Almshouse and the Workhouse, and a smaller one, of the same material, called the Bridewell, for disorderly and insane persons. The Almshouse, which stood on the corner of Beacon Street, was erected in the year 1686, and was two-storied, with a gambrel roof and projecting gable; to this, in a subsequent year, was added a wing. Its use was confined to the aged and infirm poor. The Workhouse, a somewhat larger structure, about one

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hundred and twelve feet in length, with gables, and also two-storied, was built in the year 1738, and was exclusively appropriated to the vagrant, idle, and dissolute of the town. The Almshouse and Bridewell were both standing when Bonner published his plan of the town, in 1722, and, together with the Workhouse, were in use until the completion of the Almshouse that was erected at Barton's Point, on Leverett Street, and which was opened for occupancy at the close of the year 1800. Of course, the buildings for the poor and dissolute were not on the site selected for the meeting-house, but on the adjoining lot of land, which extended to the corner of Beacon Street, near the New State House, as the capitol was then generally styled.

A little more than sixty years ago, the Sentry Street of our fathers did not present so inviting an appearance as does the Park Street of our own day. The old dingy buildings and the broken fences have disappeared, and stately houses have succeeded in their places. No more will the staid townsman nor the jocund youth, proceeding to the Common in wonted manner on Election and Independence days, be interrupted by the diminutive hands thrust through the holes in the old Almshouse fences, or stretched from beneath the decaying gates, and by the small and forlorn voices of the children of the destitute inmates, entreating for money; nor will the cries of the wretched poor in those miserable habitations be heard calling for bread, which oftentimes the town had not to give. Those days are passed, and one would almost desire, when reading the record of those times, that the remembrance of them was

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gone also. But a great lesson of charity has gone with them; for how many of the benefactors of the town made their first essay in almsgiving when they unconsciously dropped their little coin into those outstretched hands?

In the year 1795, the fathers of the town rightfully determined that such things as the then existing poor-houses should no longer be a reproach to them. They resolved to sell those estates which were in such pitiful condition and to purchase a more commodious place near Barton's Point, where more comfortable and capacious buildings should be erected for their destitute and sick. The determination was accomplished very soon after the resolve, and Col. THOMAS DAWES, an honored and enterprising citizen, who had sustained in an eminently successful manner all the offices which his fellow-townsmen could give him, SAMUEL BROWN, a merchant of much wealth and note, and possessed of great public spirit, and Judge GEORGE RICHARDS MINOT, one of the distinguished historians of Massachusetts, had full powers granted them by the town to carry out these intentions, and well they performed their duty.

On the ninth day of November, of the year 1795, the Granary lot was sold at public auction to the highest bidder, a noted person of that day; and it may appear to some a curious fact that, on that occasion, about nine thousand four hundred and forty square feet of land, situated in the center of the town, brought only the sum of eight thousand three hundred and sixty-six dollars and sixty-six cents, a small fraction over eighty-eight cents a foot. From General HENRY JACKSON, the title of the land passed into

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the hands of feoffees of the wife of the late JAMES SWAN; from them to the daughters of the same lady and their husbands; and from them, on the thirteenth of April, 1809, to CALEB BINGHAM, bookseller, ANDREW CALHOUN, merchant, and WILLIAM THURSTON, Esq., Trustees of Park Street Church, in consideration of the payment of twenty thousand dollars. The removal of the public buildings, and the erection of good houses on Park Street, had thus more than doubled the value of the neighboring estate in about fourteen years.

The committee for purchasing the lot of land, and superintending the erection of the meeting-house, was chosen at a business meeting held on the evening of the twenty-seventh day of February, 1809, the day on which the church was formed. It consisted of seven persons, four of whom were members of the church, and three were from among the subscribers, who were not communicants; and of these, JOHN E. TYLER, Esq. was selected to act as chairman. At the same time, Deacon ELISHA TICKNOR, formerly a schoolmaster, but at that time doing business as a grocer at the well-remembered sign of the Beehive, in that portion of Washington Street that was formerly known as Marlboro' Street, was chosen treasurer to the subscribers. In this capacity Deacon TICKNOR served one year, and then, on the twenty-seventh of February, 1810, EBENEZER PARKER, a noted shoe-dealer, was elected in his place, and continued in that service more than twenty years.

More than forty thousand dollars having been subscribed,

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the building committee commenced operations, and on the first day of May, 1809, the corner-stone was laid at the southeast corner of the foundation, with appropriate religious exercises, the prayer and address on the occasion being by Rev. Drs. HOLMES and MORSE. Beneath the stone was deposited a plate, upon which was engraved the following inscription: —

"Jesus Christ, the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord. This church formed February 27, and this foundation laid May 1, 1809."

PETER BANNER, an ingenious architect, was selected to do the carpenter's work, and BENAJAH BRIGHAM the mason work. The first intention was to have a plain building, two stories in hight, to be constructed of common bricks, with a tower and belfry; but the good sense of the building committee changed the material, and, at an extra expense of about one thousand one hundred and fifty dollars, face bricks were substituted for those of a more ordinary quality.

The building as erected covers nearly the whole lot. Its large tower supports a capacious belfry. This last contains a bell, which, as the following document shows, was presented to the church.

"BOSTON, July 21, 1810.

"*To the Church of Christ worshiping in Park Street.*

"Sirs: We, the undersigned, present what we have subscribed for a Bell for the church on Park Street, to you for your acceptance towards paying for said Bell. That you may grow in

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grace, increase in holiness, be cemented in love, and abound with the meekness and humility of HIM whose Blood was spilt on Calvary's cross, are the ardent wishes of us, your friends."

The document was signed by BENJAMIN SHURTLEFF, and twenty-two of the principal members of the congregation. Over the belfry are two octagonal rooms, and above these a base for the spire. Surmounting these stands the spire, fifty feet in hight, crowned with a ball and vane. The extreme hight of the vane from the street below it is, by actual measurement, two hundred and seventeen feet and nine inches.

It was not originally intended that the meeting-house should have a steeple; but the desire of the public was so great that a building occupying a position so conspicuous and imposing as this, and commanding such an extensive view in all directions, and itself so prominent a mark of observation from all parts of the town and surrounding country, should be thus ornamented, it was determined that one of extraordinary proportions, extending much farther into the skies than was elsewhere to be seen on the peninsula, should be placed upon the meeting-house, as it were to serve as an index for all wayfaring pilgrims, pointing to that heavenly home to which the lessons and ministrations in the tabernacle below so distinctly directed. Indeed, there is a tradition now extant, and reasonably well authenticated, that one of the most wealthy and liberal of the subscribers made it a condition of his gift that the amount of his subscription should be thus expended. Be this as

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it may, few if any have ever regretted the determination, and none, it is hoped, would wish to remove from the building the interesting structure so long the delight and pride of Bostonians, and for many years the wonder of visiting strangers. May it remain for ages to come a relic of the past and a pleasant remembrance of our fathers. For nearly half a century this majestic spire has withstood the burning heats of summer's sultry sun, and the freezing cold of inclement winters. The storms have raged, and northwest winds have roared around it; gales which have uprooted the massive elms of our magnificent Common, have passed it unheeded; even the earthquake's shock, and the lightning's fiery blast, have shaken yet spared it; and Time, old Time, which subdues all things, has laid a gentle hand upon its head, and its pride has not yet been bowed. What time and the elements have suffered to endure, let man preserve.

From the time of laying the corner-stone, the building proceeded rapidly; and on the tenth day of the succeeding January, in the year 1810, the meeting-house was dedicated with becoming services. The sermon — and one of the highest order it was — was preached by Rev. EDWARD DORR GRIFFIN, then stated preacher to the Society, and at the same time Bartlett professor of pulpit eloquence in the Andover Theological Seminary. Dr. GRIFFIN selected for his text the following words of King Solomon, being the eighteenth verse of the sixth chapter of the Second Book of Chronicles: —

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"But will God in very deed dwell with men on earth? Behold heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built."

The following are among the closing paragraphs of this remarkable discourse: —

"In this house the gospel will be to some the savor of life unto life, and to others the savor of death unto death. Should this church stand a century and a half, and its seats be generally filled, how many thousands will hear the gospel within these walls! Millions of times will all those thousands look back from eternity to this house, with inconceivable pleasure or pain. By all those thousands the effect of its erection and dedication will be felt, millions of ages after this world is no more. These measures, then, I consider as the antecedents of happiness and misery greater than the mind of man can now conceive. The time will come when not a tongue in the universe will make these measures the subject of a jest. I am prompted," said he, "not less by justice than by feeling, to commend, in terms the most respectful, the exertions which have been made by the proprietors of this house. That so small a number of men should complete so spacious and beautiful an edifice in the course of eight months, is a wonder which has no parallel in the history of American churches. May this structure long stand a monument of their liberality and zeal for the worship of God; and may they, and their children, and their children's children, find within these walls the means and earnest of eternal life! We have abundant reason to

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acknowledge the goodness of God in bringing this important enterprise to so happy an issue, without the sacrifice of any lives, or material injury to any person. I tender you my hearty congratulations on the occasion, and invite you, my dear brethren, to join in thanksgiving and praise to him who has graciously prospered our humble endeavors. On every wall and door let your faith read this inscription: 'Except the Lord build the house, they labor in vain that build it.'"

No material changes took place in the meeting-house for many years, until about the year 1824, when, for the sake of improving the financial condition of the Society, thirty vaulted crypts, valued at about twelve thousand dollars, were built beneath the northern side of the house. Since that time, and quite recently, the building has been remodeled, its roof raised, a good basement story constructed, and the pews and pulpit renewed, and made to conform to the improvements of the times. The steeple also has undergone a most thorough repair, and bids fair to stand many years, an ornament to the city, and the first endeared object to present itself to the eye and gladden the heart, not only of the home-bound mariner, but the weary traveler from any region or direction whatever.

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MEMBERSHIP.

Original members, with those professing at the organization,	26
Added by letter	811
Added by profession	1,115
Total	1,952

Of these, 675 were males, and 1,277 females.

Dismissed to other churches	811
Died	255
Excommunicated	37
Connection dissolved	2
Total removals	1,105

PRESENT NUMBER.

Males	283
Females	564
Total	847

Of the children of the church, the number of those who have become ministers of the gospel, is 13

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Of the entire membership of the church, the number of those who have exercised the Christian ministry, is 23

Of those who have been dismissed to other churches, there have been elected to the office of deacons in those churches, so far as known, 33

DEACONS.

JOHN E. TYLER, chosen December 8, 1809, died January 26, 1821.

JOSIAH BUMSTEAD, chosen December 8, 1809, died September, 1859.

JEREMIAH EVARTS, chosen May 4, 1819, died May 10, 1831.

JOHN C. PROCTOR, chosen May 4, 1819, resigned August 24, 1827.

HENRY HILL, chosen March 2, 1825, resigned April 21, 1837.

NATHANIEL WILLIS, chosen September 19, 1827, resigned September 3, 1847.

NATHANIEL DANA, chosen May 14, 1835, resigned February 5, 1847.

DANIEL SAFFORD, chosen June 14, 1837, resigned May 27, 1842.

EDWIN LAMSON, chosen July 12, 1842.

GEORGE RUSSELL, chosen March 10, 1847, died March 1857.

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HENRY HOYT, chosen April 28, 1847.
EZRA FARNSWORTH, chosen December 14, 1853.
TYLER BATCHELER, chosen September 17, 1857.
JACOB FULLARTON, Jr., chosen October 13, 1857.
CHARLES C. LITCHFIELD, chosen October 13, 1857.

COMMUNION FURNITURE.

Large Table Cloth, presented by ANDREW CALHOUN, 1809.
Small Table Cloth, presented by ASA WARD, 1809.
Baptismal Fount, presented by EBENEZER PARKER, 1809.

FLAGONS.

First. Presented to the church by AARON HARDY, 1809.
Second. Presented to the church by HENRY HOMES, 1809.
Third. Presented to the church by THOMAS M'CLURE and ZACHARIAS THAYER, 1819.
Fourth. Purchased by the church, 1822.

DONORS OF GOBLETS AND SPOON.

George J. Homer,	Nathaniel Willis,
John E. Tyler,	Haskell & Hale,
William Thurston,	John C. Proctor,
Josiah Bumstead,	David Chamberlain and others,
William Ladd,	Maynard Ellison and others,
David Baxter,	Hannah Haskins,

Mary Mason.

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BAPTISMS DURING FIFTY YEARS.

Infants and young children .	591
Adults	174
Total	765

THE SABBATH SCHOOL.

SABBATH SCHOOLS, in the Orthodox churches in Boston, it is supposed, originated in a meeting of members of Park Street Church, in the year 1817. Rev. Dr. GRIFFIN was present, and took a deep interest in the subject.

A free conversation was held, in which *objections* were raised, viz: that it might be a desecration of the Sabbath; that children ought to be instructed at home by their parents; and that professing Christians ought to be at home, engaged in reading, meditation, and prayer, instead of going abroad to teach the children of other families, on the Sabbath.

To this it was answered, that Sabbath-school teaching was a *missionary work*, designed to gather, from the streets and wharves, children who were neglected by their parents, and suffered to go abroad

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on the Sabbath, when they were generally engaged in play or mischief. It was for this purpose that they were established in England, by ROBERT RAIKES, and they had there been the means of doing great good.

It was finally determined, at that meeting, that a school of that description should be commenced; and WILLIAM THURSTON, Esq., (the first name attached to the covenant of Park Street Church,) who had no children of his own, was requested to act as superintendent of the school. This school was established in the Town Schoolhouse, on Mason Street.

Schools similar to this were afterwards established in other sections of the town. The "Society for the Moral and Religious Instruction of the Poor," being organized about that time, took the general superintendence of all the schools, appointed the superintendents when vacancies occurred, visited and examined the schools, by committees, quarterly, and contributed to their pecuniary wants.

Some years after this, the "Boston Sabbath School Union" was formed, which took the care of the schools into its own hands; but they were not connected with any particular church until some years after the Society's supervision commenced.

In the fall of 1829, two members of the Park Street

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Church, — a lady and a gentleman, — after conversation on the subject, determined to attempt the establishment of a Sabbath school in Park Street Lower Vestry, to be gathered principally from the congregation. Notice was given from the pulpit of this intention; parents were requested to send their children; and youth, under age, were invited to meet and form a Bible class.

The first meeting of the school was held "Sunday, December 13, 1829." There were present three male and three female teachers; ten male and eleven female scholars. JOSEPH JENKINS was superintendent, HORATIO M. WILLIS was secretary, NATHANIEL WILLIS took charge of the female Bible-class, A. ELLISON, B. BENNET, Mrs. EUSTIS, Mrs. BEECHER, and Miss BARKER, were teachers of other classes.

At the second meeting, December 20, two dollars were received from Mr. H. H. BARTON, father of two female scholars, in aid of the formation of a library. On the next Sabbath, one dollar was received from a teacher, and twenty-five cents from a scholar, for the same object. December 20, the first address was made to the school by Rev. LOUIS DWIGHT.

At the time that Park Street School was established, many teachers and scholars belonging to Park Street congregation were engaged in other schools,

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from which they were not disposed to withdraw. It was stated at the time, that about one hundred members of Park Street Church, of both sexes, were thus engaged.

I. SUPERINTENDENTS OF THE SABBATH SCHOOL IN PARK STREET VESTRY.

JOSEPH W. JENKINS, from December 13, 1829, to June 1, 1834.

WILLIAM T. EUSTIS, from June, 1834, to October, 1837.

DANIEL SAFFORD, from October, 1837, to June, 1839.

WILLIAM T. EUSTIS, from June, 1839, to October, 1845.

HENRY HOYT, from October, 1845, to October, 1847.

S. INGERSOLL LOVETT, from January, 1850, to January, 1852.

E. S. CHESBROUGH, from January, 1852, to January, 1854.

SAMUEL GREGORY, M.D., from January, 1854, to January, 1856.

THOMAS N. NICKERSON, from January, 1856, to January, 1859.

II. MISSION SCHOOL IN MASON STREET.

Established by two young ladies of the church, in 1855. ERASTUS SMITH has been superintendent from 1855 to the present time. The whole number of teachers and scholars is two hundred.

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III. MISSION SCHOOL IN REVERE STREET (COLORED).

This school was first established in 1829. It was taken under the care of Park Street Church in 1859, since which time J. GREEN JONES has been superintendent. The whole number of teachers and scholars is one hundred and thirty-five.

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